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THE

CHURCHMAN CATECHISED;

OR, THE

CHURCH CATECHISM EXPLAINED.

PART I.

SECOND EDITION.

WELLINGTON
E. CORNER, MACHINE PRINTER, SOUTH STREET.
1869.

THE

CHURCHMAN CATECHISED;

OR, THE

CHURCH CATECHISM

EXPLAINED.

BY

THE REV. W. H. FOWLE,

VICAR OF MILVERTON, SOMERSET.

"The most useful of all preaching is catechetical."

BISHOP HALL.

VOL. I.

OXFORD:
JAMES PARKER AND CO.;
AND 337, STRAND, LONDON.

WELLINGTON, SOMERSET: RICHARD CORNER, SOUTH STREET
1869

138. g. 350.

PREFACE.

The object of this work is to bring together in one view Bible truths and Prayer Book teaching, and to show the uniformity of doctrine which pervades all the different portions of the Church services. The simplest questions and answers will here be found combined with those which embrace teaching suited to the more advanced Christian. This will be found to be the case especially when the doctrines of the Incarnation, the Holy Trinity, and the Sacraments come to be treated. Those who have any experience in Christian instruction know full well that it never does to take anything for granted; for it often happens, that when they have been endeavouring to instil some of the higher truths of our holy religion, some simple, almost childish question, which it seemed hardly worth putting, has brought out the fact that they have been outstepping their pupils, who have "need to be taught again and again, which be the first principles of the oracles of God, and are such as have need of milk, as well as of strong meat." All this comes out most painfully in many candidates for Confirmation. It is hoped, therefore, that this work will be useful to such, whether they be children who in understanding are men, or men who in understanding are children.

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THE

CHURCHMAN CATECHIZED.

Q. What is the meaning of the word *Catechize?*

A. To Catechize means to instruct by word of mouth, in the form of Question and Answer.

Q. Was this mode of instruction common amongst the Jews?

A. Josephus tells us that they were, above all things, careful that their children should be instructed in the Law, and that for this purpose they had in every village a person called the "Teacher of babes" (to whom St. Paul alludes—Rom. ii. 20), whose business it was to teach the children the Law till they were ten years old. We have allusions to this custom of *Catechizing* in the following passages:—"Train up a child in the way he should go" (Prov. xxii. 6), where, in the margin of our Bibles, we find it "*Catechize* a child." St. Luke tells Theophilus that he had dedicated his Gospel to him, that he might know the certainty of those things in which he had been instructed"—lit. *Catechized.* (Luke i. 4). And we find our Lord, at the age of 12 years, sitting in the midst of the Doctors, both hearing them and asking them questions, *i.e.*, being *Catechized.* (Luke ii. 46). And of Apollos it is said, that he was "mighty in the Scriptures, and had been instructed *(Catechized)* in the way of the Lord." (Acts. xviii. 24, 25).

Q. Is *Catechizing* an ancient custom in the Church?

A. Yes; the early Christians had in every Church a peculiar officer called a *Catechist*, whose office it was to instruct the catechumens in the fundamentals of religion, in some places for two whole years together, besides the more solemn catechising of them during the forty days of Lent, preparatory to their Baptism at Easter. We read of St. Cyprian, who lived in the 3rd century, that he appointed one Optatus to be a *Doctor of the hearers*, or *a Catechist* (Cypr. Ep. 24); and of Origen, who lived about the same time, we read that he was appointed by the Bishop of Alexandria to be *Catechist* of the school there.

Q. Was the suppression of Catechizing ever employed as a means of hindering the progress of Christianity?

A. Yes; by Julian the Apostate, who began undermining Christianity by suppressing *Catechizing*.

Q. Has our own branch of the Church shown that she holds in estimation this mode of instructing by *Catechizing?*

A. The Rubric at the end of the Catechism orders that "all Fathers, Mothers, Masters, and dames, shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn;" and Godfathers and Godmothers "are to take care that their god-children be brought to the Bishop to be confirmed by him, so soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments, and are further instructed in the Church Catechism set forth for that purpose."

Q. What is your name?

A. N. or M.

Q. What do you call that name which you have just given?

A. My Christian Name.

Q. Why called Christian name?

A. Because it was given me when I was made a Christian, that is, in my Baptism.

Q. What were you before you had that name?

A. I was really a person of no account, a stranger to the covenant of Grace, and destitute of a name to be called Christian by. But when I received my Christian name I then began to be somebody, because I belonged to Christ and bore His name.

Q. What then should your Christian name always remind you of?

A. Of the exhortation given by St. Paul, "Let every one that nameth the name of Christ depart from iniquity." II. Tim. ii. 19.

Q. Who gave you this name?

A. My godfathers and godmothers in my Baptism.

Q. What do you learn from this—that your Christian name was given you by your Godparents?

A. It teaches me that I derive nothing which belongs to my *New Birth* from my *natural* parents, not so much as my *name:* and that I was not *born* a *Christian*, but *made* one in my Baptism.

Q. Has it always been the custom to give new names to persons upon their entering into a new state or relationship?

A. Yes. Amongst the ancient Romans the day of the lustration of Infants was styled *Nominalis*, the day of giving a name; and the Greeks, when they carried the child round about the hearth (which was a ceremony of consecrating them to their household gods) then gave them their names, as signifying that they then entered into a new state, and began to be somebody.

Q. And do we find this custom to have prevailed amongst the Jews?

A. Yes. We find that when persons were taken into covenant with God, God Himself gave them

a new name. Thus, the name *Abram* was changed to *Abraham*, *Sarai* to *Sarah*. John the Baptist, and our Lord Himself, had their names given them at circumcision.

Q. What then should your Christian name remind you of?

A. The new state and condition into which I was brought by Baptism.

Q. Is this always understood in this light?

A. No. It is very common for persons to speak of the Christian name as though it had no spiritual meaning at all to it. They wish their child to be *named*, because they say, they would not like it to die *without a name:* as though Baptism meant only *giving a name*, by which one person might be known from another, and not as that by which people are known to belong to Christ.

Q. What has tended of late years to increase this mistake, and to confound in the minds of ignorant and thoughtless persons *Baptism* and *naming?*

A. The *Registration Act*, by which it is ordered that every child that is born shall be registered by some name.

Q. Is the name which is given the child before the Registrar the *Christian* name, in the sense we have been considering it?

A. No. It is not the *Christian* name till the Church has repeated that name with that of the Holy Trinity in Holy Baptism.

Q. What is the difference then between the child's name, as given before the Registrar, and the same name repeated by the Church?

A. That before the Registrar is given by the *natural* parents, and records the child's *natural* birth as a member of the State: that by the Church is given by the Godparents, and records the child's *New Birth*, as a member of the Church of Christ, and so of Himself.

Q. When are our names registered in Heaven?

A. When they are given us by the Church.

Q. And what passage of Scripture applies forcibly to us as soon as we have received our Christian name?

A. That which God spake to His ancient people, "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, *I have called thee by thy name:* Thou art mine." Isa. xliii. 1.

Q. Is anything said in Scripture about names being written in heaven?

A. St. Paul in speaking of the blessings of the christian covenant, and the privileges of those who are admitted into the Church of Christ, speaks of the names of Christians being "written in heaven." (Heb. xii. 23.) And our Lord told the seventy disciples whom he had sent out, to "rejoice that their names were written in heaven." (Luke x. 20.) And St. Paul, speaking of some of his fellow labourers says, that their "names are in the book of life." (Phil. iv. 3.) And our Lord's promise to those who overcome is, that "He will not blot out their names out of the book of life." Rev. iii. 5.

Q. What were you made at your Baptism?

A. "A member of Christ, the child of God, and an inheritor of the kingdom of heaven."

Q. What do mean by "*a member of Christ*"?

A. I mean a part of Christ's Body, just as I say my hands and my feet are a part of my natural body.

Q. Is such a mode of speaking according to Scripture?

A. It is just the way St. Paul speaks. "The body is not one member, but many. And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you." I. Cor. xii. 14, 21.

Q. And was St. Paul thinking and speaking of the Body of Christ when he said this?

A. Yes: Because he goes on to say, "Now ye are the Body of Christ, and members in particular." I. Cor. xii. 27.

Q. And what is the Body of Christ?

A. The Church. "Christ is the head of the Body, the Church." (Col. i. 18.) "For His Body's sake, which is the Church." 24.

Q. And does St. Paul say that Baptism is the means by which we are united to the Body of Christ?

A. Yes: "By one spirit are we all baptized into one Body." I. Cor. xii. 13.

Q. Can you show me that you are also made "*a child of God*"?

A. Having been by Baptism made members of Him who is the only Begotten Son of God, we become through Him God's adopted children. "He has predestinated us unto the adoption of children by Jesus Christ unto Himself." Ephes. i. 5.

Q. And are we taught that Baptism is the means whereby we are adopted into the family of God?

A. Yes. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been Baptized into Christ, have put on Christ." (Gal. iii. 26, 27.) So that to have been Baptized is to have put on Christ: and to have put on Christ is to have been taken into God's family.

Q. And is not this a token of God's exceeding great love towards us?

A. Yes. St. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God." (I. John iii. 1.)

Q. What does Baptism make you besides "a member of Christ," and "a child of God?"

A. "An Inheritor of the kingdom of heaven:" for "if children, then heirs: heirs of God, and joint heirs with Christ." Rom. viii. 17.

Q. And was St. Paul here alluding to Baptism?

A. Yes: Because in the first verse of the chapter, he speaks of persons who are "*In Christ.*" (Rom. viii. 1.) And what he means by being "*In Christ,*" he tells us in the third verse of the sixth chapter: "Know ye not that so many of us as have been baptized into Jesus Christ were baptized into His death?"

Q. What do you mean by "an Inheritor of the kingdom of heaven"?

A. That I am entitled to all the privileges of the Gospel here, such as pardon of sin, and sanctification by God's Holy Spirit: and to all the rewards of the heavenly kingdom above, which are "such as eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive" (I. Cor. ii. 9), but which God has prepared for all that are in covenant with Him.

Q. Where does the Church elsewhere teach this same doctrine, that by Baptism we are made "Members of Christ, and children of God"?

A. In the service for Holy Baptism the Church makes this declaration on behalf of the newly Baptized infant, that it is, "regenerate, and *grafted into the Body of Christ*," that is, made "a member of Christ." And in the prayer that follows, thanksgiving is offered to God that He has "received him for *His own child by adoption*."

Q. Are there any other parts of the Church service in which the Baptized is reminded that he has by baptism been made a child of God?

A. The Collect for Christmas day teaches us to confess that we have been "regenerate, and made God's children by adoption and grace," and makes this fact an argument for walking in newness of life. And the prayer for those who are about to be confirmed asserts, that God has "vouchsafed to regenerate these His servants by water and the Holy Ghost." And the Bishop in laying his hands on each one, prays God to "defend this His *Child*."

Q. And what does the Church say about those who have been Baptized being "Inheritors of the kingdom of heaven"?

A. The Church prays for the yet unbaptized infant, that he may be "made an heir of everlasting salvation:" and in the prayer which follows the reception of the Holy Communion, the Church speaks of that blessed Sacrament as "assuring us that we

are thereby very members incorporate in the mystical Body of God's Son: and are also *heirs* through hope of God's everlasting kingdom."

Q. Forasmuch as Baptism confers such very high privileges and blessings, might we not expect to find it much alluded to and insisted on in the writings of the New Testament?

A. Yes. And such we find is the case. We find Baptism spoken of in the following passages: "Repent, and be Baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts ii. 38.) "And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *Baptized*, both men and women." (Acts viii. 12.) "What doth hinder me to be *Baptized?* and they went both down into the water, both Philip and the Eunuch, and he *Baptized* him." (36–38.) "Saul arose, and was *Baptized*." (Acts ix. 18.) "Can any man forbid water, that these should not be *Baptized*, which have received the Holy Ghost as well as we. And he commanded them to be *Baptized* in the name of the Lord." (x. 47, 48.) "Lydia was *Baptized*, and her household." (xvi. 15.) "The Jailor was *Baptized*, he and all his, straightway." (33.) "Many of the Corinthians believed, and were *Baptized*." (xviii. 8.) "When they heard this they were *Baptized* in the name of the Lord Jesus." (xix. 5.) "By one Spirit are we all *Baptized* into one Body." (I. Cor. xii. 13.) "As many as have been *Baptized* into Christ have put on Christ." (Gal. iii. 27.) "We are buried with Him by *Baptism* into death." (Rom. vi. 4). "One Lord, one Faith, one *Baptism*." (Ephes. iv. 5). "Buried with Him in *Baptism*." (Col. ii. 12). "Of the doctrine of *Baptism*." (Heb. vi. 2). *Baptism* doth also now save us." I. Pet. iii. 21.

Q. And besides these direct allusions to Baptism, do not all the writings of the Apostles, after the day of Pentecost, presuppose Baptism? I mean are they not evidently written to Baptized persons, and no other?

A. Yes. It would be impossible to understand St. Paul's Epistles apart from the idea that those to whom he wrote were *Baptized* persons. "Called to be *Saints*." "Them that are *Sanctified* in Christ Jesus." "To the *Church* of God which is at Corinth." To the *Church* of the Thessalonians, which is in God the Father and in the Lord Jesus Christ." "To the *Elect* according to the foreknowledge of God the Father, through *Sanctification* of the Spirit." (I. Pet. i. 2.) "To them that are *Sanctified* by God the Father, and preserved in Christ Jesus and called." (Jude i. 1.) These expressions, with one or other of which all the Epistles commence, show that the apostles regarded all those to whom they wrote to be *Saints* and *Sanctified*, and *called* in God the Father. Not that they were all holy and pure. For many of those who are thus called "*Saints*," and said to be "*Sanctified*" and *Elect*, are in these very Epistles severely rebuked for their *unsaintly*, *unsanctified* lives; but these expressions, in the language in which the apostles wrote, signified persons who had been separated from the common state of mankind, to be the people of God: in short, persons who had been "*Baptized* into Christ," and had thereby "put on Christ,"—who had been "buried with Christ by *Baptism* unto death," but many of whom had not obeyed the injunction to "reckon themselves dead unto sin," and "not to let sin reign in their mortal bodies." (Rom. vi. 11, 12.) They were persons who had indeed "risen with Christ" in *Baptism*, but had not obeyed the injunction to "seek those things that are above." Col. iii. 1.

Q. But does not the apostle in one place say that he "thanked God he had not Baptized many persons," for that "Christ sent him not to Baptize, but to preach the Gospel." (I. Cor. i. 12–17.) And does not this look as if the apostle spoke slightingly of Baptism?

A. Not if his words are properly understood. St. Paul was an *Apostle*, the highest order in the Church,

to which more particularly appertained the preaching of the Gospel, and the "laying on of hands;" whereas Baptism was that which fell more to the office of the Deacons and Presbyters, the second and third orders in the ministry. And besides, St. Paul does not thank God that he had not Baptized *many persons*, only that he had not Baptized many of the *Corinthians*. And he states the reason to be, that the Corinthians had become divided into parties, of whom some called themselves "of Paul;" and had it so happened that he had personally Baptized many, they would have thought it gave them a handle for extolling themselves on the superiority of their Baptism over that of others. Just as in these days persons of a like spirit might boast that they had been Baptized by a *Bishop*, instead of an ordinary parish priest, as though Baptism was affected by any such thing. If we turn to the passage in the Acts of the Apostles, we shall find, that though St. Paul had himself only Baptized a few, yet that "many of the Corinthians, hearing, believed, and were Baptized." Compare I. Cor. i. 14 with Acts xviii. 8.

Q. Are we to suppose that such great blessings and privileges as being made "a member of Christ," "a child of God," and an "inheritor of the kingdom," —that these blessings are to be made over to us without anything being done on our parts to prove ourselves worthy of them?

A. Surely not. Because at Baptism we enter into covenant with God, and a covenant is an agreement equally binding on both parties.

Q. And what has God on His part performed?

A. He has graciously performed three things—He has made me a "member of Christ," "His Child," and "an Inheritor of the kingdom of heaven."

Q. And what have you promised, or what did your Godfathers and Godmothers promise for you at your Baptism?

A. Three things also. To *Renounce* something, to *Believe* something, and to *Do* something.

Q. And what was it you promised to renounce?

A. "The devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

Q. Against what customs in the early days of Christianity was this promise on the part of the catechumen, that he should "renounce the devil," directed?

A. Against Idolatry, and especially that which had introduced the worship of false gods, and which whoso joined in were said to be "*worshippers of devils.*" And to this St. Paul alludes where he says, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." (I. Cor. x. 20.) So that in their first signification, the words "renounce the devil and all his works" had reference to the idolatrous worship and sacrifices of the heathen, amongst whom the early Christians dwelt.

Q. But as we are not now tempted in the same manner as the early Christians, what are we to understand by "renouncing the devil and all his works"?

A. Those sins which may be regarded as the more direct suggestions of the devil, as distinguished from those sins to which he tempts us through the *world* or the *flesh.*

Q. And what are those sins?

A. They are especially *malice*, *hatred*, and *envy:* for our Lord says, the devil "was a murderer from the beginning." Also *lying* and *deceit*, for our Lord says again, "The devil is a liar, and the father of it." John viii. 44.

Q. And what is the next thing that you promised to renounce?

A. The pomps and vanity of this wicked world.

Q. And is there not here again especial reference to some particular temptation, to which the Baptized Christian was exposed in the early days of the Church?

A. Yes. Pomp and vanity formerly referred especially to the solemn processions of the Images of their gods by the heathen, which were attended with great pomp and show, and which whoever joined in was guilty of countenancing Idolatry. These, therefore, the candidate for Baptism was pledged to renounce.

Q. But in what sense are we to take the words "pomp and vanity"?

A. It means all such spectacles or shows as minister to vanity or lasciviousness. That vain and ostentatious display of dress (especially when beyond our station in life) by which we make a vain and empty display in honour of the idol *self*, and by which we seek to draw the attention and gaze of others to our own persons: Also, the pride and luxury so often seen in people's buildings and furniture, *beyond the means which God has given them*, or *the station in which He has placed them*. In short, all those "cares and pleasures of this life," which our Lord tells us "Choke the word, and prevent it from bringing any fruit to perfection."

Q. How is this set forth in the office for Holy Baptism?

A. The Godfathers and Godmothers are asked, whether "in the name of the child, they will renounce the vain pomp and glory of the world, with all covetous desires of the same."

Q. It is not then *all* that is worldly that you are to renounce?

A. No. Not even all *pomp* and *glory* of the world, but only the "*vain* pomp and glory." Nor yet *all* worldly desire, but only the "*covetous* desires."

Q. What do you mean, then, by the "wicked world" in the Catechism?

A. The world such as sin has made it.

Q. Does Holy Scripture make a distinction between the world itself and the *wicked* world?

A. Yes. Our Lord's prayer for His disciples was, "not that they should be taken out of the world,

but that they might be kept from the evil." John xvii. 15.

Q. And when St. John tells us not to "love the world, neither the things that are in the world," for that "if any man love the world, the love of the Father is not in him," does he not go on to explain what he means by *the world* that we are not to love?

A. Yes. He says, "The lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." I. John ii. 15, 16.

Q. And does not St. Paul tell us that all depends upon how we use the world, whether it is to us the "*wicked* world" or not?

A. He says we are to "use the world as not abusing it." I. Cor. vii. 31.

Q. What do these passages go to teach us?

A. That on the state of our own hearts it depends whether everything within us, or without us, is hallowed to God, or desecrated to Satan; all may be used as gifts of God, and so be parts of *His world*, or may be so abused as to become parts of the *wicked world*.

Q. Is this always properly considered?

A. No. People fall into the mistaken notion that "*the world*," is some particular set of people, and that to shun them is to shun the world. Others think that certain amusements are "*the world*" and that those who indulge in them are of "the world which lieth in wickedness," whilst they themselves "are of God." They think they can point the finger to some particular thing and say, that is "the wicked world," and we are not out of it.

Q. And are not such persons just as worldly, oftentimes, as those they condemn?

A. Yes. They love a world of their own; and it is often only the things which they have no taste for, which they call the "wicked world."

Q. Tell me then in a few words what you mean when you promise to renounce the world.

A. That I will not love even the good that is in it

too well, and that I will not love the evil that is in it *at all*.

Q. What do you mean by the sinful "lusts of the flesh"?

A. All acts of uncleanness, adultery, fornication, and such like; all immodest looks, unclean thoughts and words.

Q. What warning does Scripture give on this point?

A. "Abstain from fleshly lusts, which war against the soul." (I. Pet. ii. 11.) "Flee youthful lusts." (II. Tim. ii. 22.) "Walk in the spirit, and ye shall not fulfil the lust of the flesh." (Gal. v. 16.) "They that are Christ's have crucified the flesh with the affections and lusts." (24.) "Let us cleanse ourselves from all filthiness of the flesh and spirit." (II. Cor. vii. i.) And St. Paul sums up the works of the flesh as "adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, envyings, heresies, murders, drunkenness, and such like." Gal. v. 19-21.

Q. Can we be "Inheritors of the kingdom of heaven" whilst we indulge in any of those sins?

A. No. The apostle says, "They which do such things shall not inherit the Kingdom of God." 21.

Q. What is the next thing that your Godfathers and Godmothers promised for you?

A. That I should believe all the articles of the Christian Faith.

Q. Is unbelief a state of deadly sin?

A. Yes: "He that believeth not shall be damned." (Mark xvi. 16.) "Without Faith it is impossible to please God." Heb. xi. 6.

Q. How does Holy Scripture speak of Faith?

A. It is said to be *the root of our spiritual life*, for "he that cometh to God must believe that He is." (Heb. xi. 6.) And St. Peter makes it the first rong in that ladder of Christian Graces, which he bids us attain to—"Add to your faith, virtue," &c. II. Pet. i. 5.

II. *Faith is the principal medium* of Divine Grace, whereby we become sons of God—"Ye are all the children of God *by faith* in Christ Jesus. (Gal. iii. 26.) "To them gave He power to become the sons of God, even to them that *believe* in His name." John i. 12.

III. *By Faith we abide in God.* "Let that therefore abide in you which *ye have heard* from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father." (I. John ii. 24.) "Whosoever transgresseth, and abideth not in *the doctrine* of Christ, hath not God. He that abideth in *the doctrine* of Christ, he hath both the Father and the Son." II. John 9.

IV. *By Faith Christ dwelleth* in us. "That Christ may dwell in your hearts by *Faith*," Ephes. iii. 17.

V. *By Faith we obtain God's Spirit.* "This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of *Faith?*" (Gal. iii. 2.) "That we might receive the promise of the Spirit *through Faith.*" (14.) "In whom after that ye *believed*, ye were sealed with the Holy Spirit of promise." (Ephes. i. 13.) "He that *believeth* on Me, as the Scripture hath said, out of his belly shall flow rivers of living waters. This spake He of the Spirit, which they that *believe* on Him should receive." John vii. 38, 39.

VI. *By Faith we are justified, or acquitted from guilt and condemnation for sin.* "That they may receive forgiveness of sins, and inheritance among them that are sanctified *by faith* that is in me." (Acts xxvi. 18.) "To Him give all the prophets witness, that through His name whosoever *believeth* in Him shall receive remission of sins." (x. 43.) "Being *justified by faith*, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) "With the heart man *believeth* unto righteousness." Rom. x. 10.

VII. *By faith our hearts are purged.* "God put no difference between us and them, purifying their hearts

by faith." (Acts xv. 9.) "Seeing ye have purified your souls in *obeying the truth.*" I. Peter i. 22.

VIII. *By Faith we are freed from the dominion of sin.* "If ye *continue in my word*, then are ye my disciples indeed: and ye shall know *the truth*, and the truth shall make you free." John viii. 31, 32.

IX. *By faith we have free access to God.* "In whom (Jesus Christ) we have boldness and access with confidence *by the faith of Him.*" (Ephes. iii. 12.) "Let us draw near with a true heart in *full assurance of faith.*" Heb. x. 22.

X. *Faith is the shield by which we resist temptations: and the weapon by which we overcome the world.* "Above all, taking the *shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked." (Ephes. vi. 16.) "The devil as a roaring lion walketh about, seeking whom he may devour, whom resist steadfast *in the faith.*" (I. Peter v. 9.) "This is the victory that overcometh the world, *even our faith.*" "Who is he that overcometh the world, but he *that believeth* that Jesus is the Son of God." I. John v. 4, 5.

XI. *Faith is that which if we hold it fast, and show it forth by good works, keeps us in a state of salvation,* and *will bring us to everlasting life.* "By grace are ye saved *through faith.*" (Ephes. ii. 8.) "The Gospel is the power of God unto salvation to every one that *believeth.*" (Rom. i. 16.) "Receiving the end of *your faith*, even the salvation of your souls." (I. Peter i. 9.) "Those by the wayside are they that hear: then cometh the devil, and taketh away the word that was sown in their hearts, lest they *should believe and be saved.*" (Luke viii. 12.) "Sirs, what must I do to be saved? And they said, *believe in the Lord Jesus Christ*, and thou shalt be saved." (Acts xvi. 30, 31.) "Because they received not the love *of the truth* that they might be saved." "That they all might be damned who *believed* not the truth." II. Thess. ii. 10–12.

Q. Faith being such an excellent grace, and so

necessary to salvation, what means has the Church taken to secure her members being sound in the Faith?

A. The Church has drawn up a Creed or summary of the Faith: and this Creed she requires all to receive who come to Holy Baptism and to Confirmation.

Q. Did you accept this Creed at your Baptism?

A. Yes: My Godfathers and Godmothers were demanded, in my name, whether they believed all contained therein—and their answer was that "all this they steadfastly believed."

Q. What are the articles of the Christian Faith?

A. They are a select number of the most important doctrines, which are the foundation principles of the Christian religion.

Q. What is the meaning of the word *Article*, and why is it applied to the various portions of the Christian Faith?

A. The word *Article* literally means a *joint;* and it is applied to the various points of the Christian Faith, because they so hang together, and so depend each on the other, and are so tied together, like a body by several joints, that the denial of any one of these articles endangers the overthrowing of the whole body of the Christian Faith: and therefore I promise that I will believe *all* the articles of the Christian Faith.

Q. What is the next thing that your Godfathers and Godmothers promised for you?

A. That I should "keep God's holy will and commandments, and walk in the same all the days of my life."

Q. Why does this come next to the promise to "believe all the articles of the Christian Faith"?

A. To teach me that "Faith if it hath not *works* is dead." James ii. 17.

Q. What is the meaning of your promise to keep God's commandments?

A. First, that I will keep them as a trust com-

mitted to me; secondly, that I will walk in them as the only way in which I should go, turning neither to the right hand nor to the left; and, thirdly, that I will persist in them even to the end.

Q. And how are you to keep the commandments?

A. I must keep them, First, *entire:* with the obedience of the whole man, with all my heart, and soul, and strength, and mind; for this is what "is written in the Law" (Luke x. 26, 27); and "Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all." (James ii. 10.) Secondly, at *all times*, "all the days of my life,"—"For he only that endureth to the end shall be saved."

Q. Is, then, a perfect state of obedience required?

A. No: that would be impossible. But all our *involuntary* failings which through ignorance or frailty we commit, will, upon our repentance and prayers to God, be forgiven us through Jesus Christ: and even our *voluntary* and *presumptuous transgressions* will be forgiven us, when we repent of and forsake them.

Q. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

A. Yes, verily: and by God's help so I will. And I heartily thank our Heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His Grace, that I may continue in the same unto my life's end.

Q. How many parts are there to that answer you have just given?

A. There are four parts. First, I *declare my consent* to what has been promised in my name—"*Yes, verily.*" And so I take the promise on myself and agree to the covenant. Secondly, I *declare my resolution* to make good what I have given my consent to, relying upon God's help, "*By God's help so I will.*" Thirdly, I *profess my gratitude to God* for having "called me to this state of salvation." And lastly, *I confess that the strength to persevere lies in prayer to God for His Grace.* "I pray unto God to

give me His Grace, that I may continue in the same unto my life's end."

Q. And how will God's grace help you to do this?

A. His *preventing* grace gives me the *will.* His *assisting* grace gives me the *power.*

Q. And will God enable you to persevere if you pray to Him?

A, Yes. I am "confident of this very thing, that He which hath begun a good work in me will perform it unto the day of Jesus Christ." Phil. i. 6.

Q. Prayer being thus needful to enable you to perform your vows, has the Church furnished you with any prayers against your three enemies, the devil, the world, and the flesh, which you may use, and according to which you should model your own prayers?

A. In the Litany we are taught to pray the "Good Lord to deliver us from the crafts and assaults of the devil," and that "those evils which the craft and subtlety of the devil worketh against us may be brought to nought."

Q. And what prayers against your other enemy, the *world?*

A. The collect for St. Matthew's Day teaches us to pray for "grace to forsake all covetous desires, and inordinate love of riches." In the collect for St. James's Day we pray, that "After his example we may forsake all worldly and carnal affections." In the collect for the fourth Sunday after Trinity we pray, that we may "So pass through things temporal, that we will finally loose not the things eternal."

Q. Any prayers against your third enemy, "the lusts of the flesh"?

A. The collect for the Circumcision teaches us to pray, that "our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey God's blessed will." In the collect for the Sixth Sunday after the Epiphany we pray, that we may "purify ourselves, even as Christ

is pure." In the collect for the Purification, that "as our Lord was presented in the Temple in substance of our flesh, so may we be presented unto God with pure and clean hearts." The Holy Communion service we begin by praying God to "cleanse the thoughts of our hearts by the inspiration of His Holy Spirit." The prayer offered for me at my Baptism was that "all carnal affections might die in me."

Q. What prayers does the Church afford you against all these three enemies together?

A. In the Litany we pray to be delivered from "the deceits of the world, the flesh, and the devil." The collect for the Eighteenth Sunday after Trinity teaches us to pray for "grace to withstand the temptations of the world, the flesh, and the devil;" and the prayer offered for me at my Baptism was, that I might have "power and strength to have victory, and to triumph against the devil, the world, and the flesh."

Q. Now can you mention any prayers of the Church which are offered up for us that we may be sound in the Faith, which is the second thing that was promised for us in our Baptism?

A. In the Litany we pray to be delivered from "all false doctrine, and heresy," and that it would "please God to bring into the way of truth all such as have erred and are deceived." In the prayer for "all conditions of men," the Church prays that all who "profess and call themselves Christians may be led into the way of truth, and *hold the faith.*" The prayer for St. Chrysostom, that God would "grant us in this world *knowledge of His truth.*" The collect for Trinity Sunday, that we may be "kept stedfast in the faith of the unity in Trinity and the Trinity in unity." The collect for St. Thomas, that we "may so perfectly, and beyond all doubt, believe in Jesus Christ, that our *faith* may never be reproved." The collect for St. Mark's Day, that "being not like children, carried away with every blast of vain doc-

trine, we may be established in the truth of the Holy Gospel." In the Baptismal Service, after thanking God that He has "called us to the knowledge of His grace, and faith in Him," we pray Him to "increase this knowledge, and confirm *this faith* in us evermore." In the visitation of the sick the Church prays that the sick man's bodily "weakness may add strength to *his faith*," *i.e.*, the faith contained in the Creed, and which the Church then rehearses to him, that he may "know whether he believes as a Christian man should or no."

Q. What prayers does the Church furnish you with, as regards your third vow, that you will keep God's holy will and commandments, and walk in the same all the days of your life?

A. In the collect for the First Sunday after Trinity we pray God for the "help of His Grace, that in keeping of His commandments we may please Him, both in will and deed." In the Communion Service, after each commandment, we pray for pardon for the past, and grace to "incline our hearts to keep this law" for the time to come. In the collect at the end of the Communion Service, we pray Almighty God to "direct, sanctify, and govern, both our hearts and bodies in the ways of the laws, and in *the works of His Commandments*;" and in the collect for St. James's Day, that we may be "evermore ready to follow His holy commandments."

Q. And now will you tell me what the first part of the Catechism teaches you?

A. First, that I must "cease to do evil," by renouncing "the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." Secondly, that I must "learn to do well."—First, as regards my *faith*, by "believing all the articles of the Christian Faith;" and, secondly, as regards my *practice*, by "keeping God's holy will and commandments."

Q. What is the subject of your thanksgiving in this part of the Catechism?

A. That "God has called me to this state of salvation."

Q. What state of salvation?

A. That state into which I was called at my Baptism, when I was made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

Q. Into what society were you brought at your Baptism?

A. Into the Church.

Q. And is this to be brought into a state of salvation?

A. Yes: We read that "the Lord added to the Church daily such as should be saved." Acts ii. 47.

Q. Does this expression, "should be saved," convey the real sense of the words?

A. In the language in which the acts of the Apostles was written, it is "The Lord added to the Church such as *were being saved*," that is, such as were put in a state of salvation, by being "added to the Church."

Q. The having been placed in a state of salvation, then, does not secure final salvation?

A. No certainly. If I "defile the temple of the Holy Ghost," which my body was made at Baptism, "God will destroy me." I. Cor. iii. 16, 17.

Q. And how will you defile the Temple of God, and so forfeit your salvation?

A. I may do it by breaking my vows, either as regards *Faith* or *Practice.*

Q. Does St. Paul, in the passage you have quoted, about "defiling the Temple of God," teach us this?

A. Yes. He had just been speaking of *faith as the foundation*, faith in Jesus Christ, and then he goes on to speak of *Practice*, which is the building that is to be reared on faith. I. Cor. iii. 11–17.

Q. Can you give me any other passage of Scripture which includes both *Faith* and *Practice*, as the Baptismal profession of the Christian, to which is added a warning against falling away, just as we have it in the Catechism?

A. There is a passage in the Epistle to the Hebrews in which, alluding to Holy Baptism as the "having our hearts sprinkled from an evil conscience," or, as St. Peter calls it, "the answer of a good conscience" (I. Peter iii. 21), "and our bodies washed with pure water," St. Paul exhorts us to "Hold fast the *profession of our faith*:" and then bids us "consider one another to provoke *unto good works*:" and he concludes with a warning against falling away from this state of salvation—"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for judgment and fiery indignation which shall devour the adversaries." Heb. x. 22–27.

Q. You said that St. Paul was alluding to Holy Baptism in that passage in which he speaks of our "hearts being sprinkled from an evil conscience, and our bodies washed with pure water." Can you give me any other Scripture which confirms this view?

A. St. Paul was here evidently alluding to that passage in the Prophet Ezekiel, in which in similar language the prophet foretells the entrance into Christ's Church, with the spiritual blessings attached thereto—"I will take you from among the heathen, and will gather you out of all countries, and will bring you unto your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." Ezek. xxxvi. 24–26.)

Q. Is there not some saying of our Lord which shows clearly that Baptism was here intended?

A. Yes. He uses very similar language to Nicodemus when speaking of admission into His Church: "Except a man be born of *water* and of *the Spirit*, he cannot enter into the kingdom of God." John iii. 5.

Q. You said that your Godfathers and Godmothers promised for you that you should "believe all the articles of the Christian Faith." Where do you find these?

A. In the Apostles' Creed.

Q. Does our Branch of the Church hold that this Creed contains in it the whole of the Christian Faith?

A. Certainly, because she exacts no other Faith than this of those who she admits to Baptism, which nevertheless she declares to be a *state of salvation:* and she exacts no other Faith than this of those whom she undertakes to instruct, and bring to confirmation, and thereby to the Lord's Supper, and into full communion with her.

Q. And has this Creed always been held sufficient to test the Faith of Christians?

A. Yes. By the universal Church from the beginning.

Q. What is this Creed called?

A. The *Apostles' Creed.*

Q. Why is it so called?

A. Because of its great antiquity, having been composed in or near the Apostles' times, and because it contains the doctrine which they taught.

Q. Is there not some tradition that the Apostles themselves actually drew up this Creed?

A. There is a tradition that before the Apostles left Jerusalem, to obey our Lord's command to "Go and teach all nations," they assembled together, and drew up this creed, each Apostle contributing one article.

Q. Are there then twelve articles in this Creed?

A. Yes.

Q. Will you name them as they come?

A. I. I believe in God the Father Almighty, Maker of heaven and earth.

II. And in Jesus Christ, His only Son, our Lord.

III. Which was conceived by the Holy Ghost, born of the Virgin Mary.

IV. Suffered under Pontius Pilate, was crucified, dead and buried.

V. He descended into hell: the third day He rose again from the dead.

VI. He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

VII. From thence He shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost.

IX. The Holy Catholic Church, the communion of Saints.

X. The forgiveness of sins.

XI. The resurrection of the body.

XII. And the life everlasting.

Q. May not these articles be still further divided?

A. Yes. And the word "credo," or "I believe," will stand before each division thus, "I believe in God, I believe God to be the Father, I believe God the Father to be Almighty," and so on all through the Creed.

Q. Even supposing that the Apostles had not this Creed in the exact form in which it now stands, do we nevertheless find in Scripture that there was a certain *summary* of Faith to be professed by the Baptized?

A. Yes. This is clear from the following passages. St. Paul thanks God on behalf of the Romans that they had "obeyed that Form (in the original that *model, frame, summary*) of doctrine, which had been delivered them." (Rom. vi. 17.) He exhorts Timothy to "hold fast the *form of sound words* which he had of him." (II. Tim. i. 13.) And he instructs Titus, the Bishop of Crete, that it was essential to one who should be ordained to the ministry, that he should "hold fast the *faithful word* as he had been taught—lit. "according to the *teaching*—that he might be able by *sound doctrine* both to exhort and convince the gainsayers." (Tit. i. 9.) He exhorts the Thessalonians to "stand

fast, and hold *the traditions* which they had been taught, whether by word or Epistle." (II. Thess. ii. 15.) St. Jude says it has been "needful for him to write" to the Baptized ("Them that are sanctified,") to "exhort them that they should earnestly contend for the faith once delivered to the saints." (Jude 3.) Moreover the frequent repetition of the expression, "It is a *faithful* saying"—followed by the statement of some saving doctrine (I Tim. i. 15; II. Tim. ii. 11; Tit. iii. 8)—shows that in the Apostles' days there was some summary of Christian doctrine, which was regarded as a sort of watchword among Christians.

Q. Does St. Paul actually state anywhere an article of the Faith, just as we have it in our Creed?

A. Yes. An article of the Creed touching the second person in the Trinity—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. x. 9.

Q. And what do we learn from this passage as regards the use of Creeds?

A. That the belief of any doctrine with the heart is not sufficient, without *a declaration of it openly* with the mouth, for in the next verse he says, "For with the heart man believeth unto righteousness, and with *the tongue confession is made* unto salvation." Rom. x. 10.

Q. And is this view of the Creeds confirmed by the early writers?

A. Justyn Martyr, who lived 150 years after Christ, tells us that the Church, before she admitted any to Baptism, took care to be assured concerning their belief in what she taught. And Irenæus, a friend of Polycarp, the disciple of St. John, tells us that there was delivered to the Baptized at their Baptism, an *immoveable Rule of Truth*, and by which he exhorts all his hearers to judge of the evil inferences the heretics drew from several expressions of

the Scriptures. And Tertullian, who lived in the second century, speaks of a Rule of Faith, which is in all essential points the same as our Creed, and which he says was "instituted by Christ, because *delivered by His Apostles to the Church.*"

Q. Besides this Creed, which we call the Apostles' Creed, what other Creeds have we in the Church?

A. There is the *Nicene* Creed, and the *Athanasian* Creed.

Q. Are these different Creeds?

A. No. The Church can have but one Creed.

Q. In what then do the other Creeds differ from this?

A. They are more full and comprehensive as regards *explanation.*

Q. What do you mean by more comprehensive?

A. When heresies began to disturb "the Faith once delivered unto the Saints," the Church found it necessary to draw up other Creeds to express more fully the doctrines contained in the Apostles' Creed.

Q. You mean that the Faith of the Church, as expressed in the Apostles' creed, might be better understood?

A. Yes. Just as you might write me a letter on any subject, and if you found that I had stated something contrary to what you had written, or that I had misundertood your meaning, you would write me another letter in such plain terms that it would not be possible for me to misunderstand your meaning.

Q. When and where was the *Nicene* Creed drawn up?

A. At a General Council of the Church composed of 300 Bishops, held at a place called Nice, in the year 325.

Q. What portion of the Apostles' Creed was it intended to declare more fully?

A. The Doctrine of our Blessed Lord's *Divinity* against the teaching of a person called Arius, who said that our Blessed Lord was *not God*, though a creature of higher order than human nature.

Q. How does the Nicene Creed more fully de-

clare our Lord's Godhead, in opposition to this false doctrine?

A. By adding to the Apostles' Creed, respecting our Blessed Lord, the words "Begotten of the Father before all worlds, God of God, Light of Light, very God of very God, Begotten, not made, Being of one Substance with the Father."

Q. Was there any other doctrine more fully set forth in the Nicene Creed?

A. Yes. The *Godhead* of the Holy Ghost, in opposition to the teaching of one Macedonius, who maintained that the Holy Ghost was a creature made by the Son.

Q. And how does the Nicene Creed express more fully the *Godhead* of the Holy Ghost?

A. The Creed, as drawn up at Nice, hath left the article concerning the Holy Ghost as it stood in the Apostles' Creed, because the Godhead of the Holy Ghost had not yet become a subject of dispute; but owing to the heresy of Macedonius another Council was called in 381, at which the following words were added to the Nicene Creed, which placed beyond all doubt the *Divinity* of the Holy Ghost, styling Him "the Lord and Giver of Life, who proceedeth from the Father, ('*and the Son*' was added in the Fifth Century) who with the Father and the Son together is *worshipped* and glorified, who spake by the Prophets."

Q. What other Creed did you say there was?

A. The Athanasian Creed.

Q. Why is it so called?

A. Either because it was drawn up by Athanasius, who was the great opponent of Arius, the denier of our Lord's divinity, or it was so called because it contains an excellent summary of the Catholic Faith, as maintained by Athanasius: and this Creed has been received and recited by the Church for more than a thousand years.

Q. What Catholic doctrines does the Athanasian Creed set forth more fully against heretics?

A. The doctrine of the Unity in Trinity and the

Trinity in Unity, that is, of the Three Persons in the one Godhead, which is to be worshipped; and also of the Incarnation of our Blessed Lord, that He is Perfect God, and Perfect Man.

Q. Before entering upon the Apostles' Creed, tell me how many things are necessary to a right receiving and confession of the Faith—that is to say, if we would, "with the heart believe unto righteousness, and with the tongue make confession unto salvation?" Rom. x. 10.

A. Three things are essential.—First, *a confident knowledge and understanding of the articles* recited: for without this it cannot be known what we are to *believe:* or we shall *believe* we know not what, and such blind assent to truths is not *Belief*, but mere *credulousness*. And therefore *knowledge* is so often joined with Faith in Holy Scripture, and sometimes they are even put for each other. Thus the Samaritans declared their belief to be founded on a right knowledge. "They said unto the woman, now we believe, not because of thy saying: for we have heard Him ourselves, and *know* that this is indeed the Christ, the Saviour of the world." (John iv. 42.) And St. Paul describes believers as those who "*believe* and *know* the truth." (I. Tim. iv. 3.) And of himself he says, "I *know* whom I have believed." (II. Tim. i. 12.) All Infidelity is founded upon ignorance.

Secondly:—*A sincere and firm assent to the truth of what we profess*, is essential, that so we may not believe like the devils, who "with the tongue made confession," and that with *knowledge*—"I know thee, who thou art, the Holy one of God"—but this confession was not "made unto salvation," because they did not *assent* unto it, but said, "What have we to do with Thee?" Luke iv. 34.

Thirdly:—A principal ingredient of all, and that which crowns and perfects belief is, *a suitable practice, a life in accordance with the belief*. If we do not live in accordance with the articles of our Faith, it is because we do not fully believe them.

To *Believe*, therefore, is to *understand* and *assent to*, and *practice* the Truth which we profess. We must *know* the truth before we can *assent* to it, and then only may we be said to assent to it, when we *practice* according to it. And in this way we must believe all the articles of the Christian Faith.

Q. With what words does the Creed commence?

A. With the words "*I believe.*"

Q. How does this commencement differ from the Lord's Prayer?

A. The Lord's Prayer we commence in the *plural* number, "*Our* Father." But the Creed we commence in the *singular number*, "*I* Believe."

Q. What may we learn from this?

A. That though we may, and ought to pray for one another, and thereby benefit one another, each one must stand or fall by his own faith. And besides, a *particular* confession of Faith, each one for himself, shows forth our individual agreement with the Faith of the Church Universal.

Q. How should we repeat this Creed?

A. We should repeat it *Heartily*, with *Reverence* and *Resolution*, sincerely and entirely yielding our assent and consent to every article of it, because disbelief of one single part destroys the whole. We should also declare our assent to it with an audible voice, as that which we are not ashamed of, but glory to confess, and are determined to cling to, and rule our lives by, and venture our souls on, and if need be sacrifice our lives for.

Q. Was there anciently any custom by which all this was signified?

A. It was the custom for those who wore swords to draw them when they repeated the Creed, in token that if need were, they were ready to defend the truth with their lives, and in this sense, to "fight a good fight, and keep the Faith." And it was the custom for all to repeat every article distinctly, and to carry the words "I believe" through the whole confession.

THE

CHURCHMAN CATECHISED;

OR, THE

CHURCH CATECHISM EXPLAINED.

PARTS II., III., AND IV.

WELLINGTON:
R. CORNER, MACHINE PRINTER, SOUTH STREET.
1869.

PREFACE TO PART II.

This work has assumed a dimension not at first contemplated, but the Author, as he proceeded, found it impossible not to launch out a little more into the deep, and to put together all the little he was capable of, upon a subject affording so wide a field as the Apostles' Creed. He trusts, however, that the plan of the work which he first proposed has been adhered to, viz.: "The combining the simplest questions and answers with those suited to the more advanced Christians."

CATECHISM.

Q. How many Articles did you say there were in the Creed?

A. There are twelve.

Q. Which is the first?

A. I believe in God the Father Almighty, Maker of heaven and earth.

Q. And in this article how many things do you profess your belief in?

A. Four. I, That there is *a God;* 2, that that God is the *Father;* 3, that that God the Father is *Almighty;* 4, that that God the Father Almighty is the *Maker of heaven and earth.*

Q. What then is the first thing you profess your belief in?

A. In God.

Q. Why is this stated first in the Creed?

A. Because it is the foundation of all religion. There can be no real religion without it—For "he that cometh to God must believe that He is." Heb. xi. 6.

Q. Does even natural religion, without the help of Holy Scripture, teach us that there is a God—that is to say, some Eternal Being who had *no beginning*?

A. Yes. Because nothing can make itself. For that which *makes* must exist before that which *it*

makes; otherwise, if anything could make itself, it must live before itself, or else it could not make itself. So that there must have been something which was never made, and that is *God*, who made all things except Himself.

Q. What does Holy Scripture say of the man who says, "There is no God"?

A. That he is a *fool*;—"The fool hath said in his heart There is no God." P. xiv. 1.

Q. But does the Psalmist mean to say that there is really any person such a fool as to think that there is no God at all?

A. No. The fool the Psalmist speaks of is one who says, not with his *mouth*, but in his *heart*, "There is no God;" that is, he wishes there was none—he lives as if there was none. He does not dare to *say* there is none, but whispers it secretly in his heart in order to silence his conscience. There is none so utterly a fool as to believe there is no God at all.

Q. What does Holy Scripture say about those who have no revelation to teach them the knowledge of God?

A. It says that they are "without excuse" if they do not acknowledge God, because "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." (Rom. i. 20.) And "God left not Himself without witness," even in the heathen world, "in that He did good, and gave rain from heaven, and fruitful seasons, filling men's hearts with food and gladness." Acts xiv. 17.

Q. What, then, do we gain by the Bible as regards God?

A. The Bible tells us, not only that *there is a God*, that "*He is*," but tells us what His true nature is, which is as necessary to *true religion* as the belief that *there is a God* is to any religion at all. For "he that cometh to God must believe," not only

that "*He is*," but that He is what He has revealed Himself to be.

Q. How is God revealed to us in Holy Scripture, as regards His nature or *Essence?*

A. He is represented to us as a *Spirit.* "God is a Spirit." John iv. 23.

Q. What does the first article of our Church say, touching the nature of God?

A. It says, "There is but one living and true God, everlasting, without body, parts, or passions."

Q. But does not Holy Scripture oftentimes speak of God as though He had a body, parts, and passions?

A. Yes. *Heart, arms, hands, eyes,* and *ears,* &c., are ascribed to God. But this is done in compassion to our weakness, who cannot conceive of a *Spirit* without some kind of a resemblance to something earthly; but these expressions are intended to represent God's *visible operations,* rather than His *invisible nature.*

Q. Were the Israelites positively commanded not to picture to themselves any form or likeness of God?

A. Yes. Moses, in warning the Israelites against idolatry, reminded them that they "saw no *similitude* on the day that the Lord spake unto them in Horeb." Deut. iv. 15.

Q. What attributes are ascribed to God in Holy Scripture?

A. He is said to be *Eternal, Unchangeable, Omnipotent, Omnipresent, Omniscient, Wise, True, Holy, Just,* and *Good.*

Q. Now, as a proper belief in God includes a belief in all these attributes, can you show me from Scripture that God is such, and first, that He is *Eternal?*

A. God has neither beginning nor ending, and this is shown in the very name which God has given Himself, "I AM,"—(Exod. iii. 14),—a name which expresses no beginning or ending, but an eternal

existence. And He is called the "Alpha and Omega, the Beginning and the Ending, which is, and which was, and which is to come." (Rev. i. 8.) And He is called "The *eternal* God,"—(Deut. xxxiii. 27), "The King *eternal, immortal*" (I. Tim. i. 17), "Who only hath *immortality*," (vi. 16.)

Q. What lessons should a belief in God's *Eternity* teach us?

A. It should teach us that whilst Idols are Gods but of yesterday, and which perish to-morrow, the true God is from everlasting to everlasting. Thus, God describes Himself, "Before me there was no God, neither shall there be after me." (Isa. xliii. 10.) II. The consideration of God's *Eternity* is an argument against disputing His providence, or doubting His promises, though there be no present appearance of their performance. All other Beings who have no command over any time but the *present*, may be unable to accomplish what they undertake, because some change may take place in their own state to prevent them. But God, having in His hands *all* time, can never have any difficulty, or be hindered by any accident, from accomplishing His purpose.

Q. Does Holy Scripture teach us to draw this lesson from God's *Eternity?*

A. Yes. St. Peter makes use of God's Eternity to silence the scoffers who shall say "where is the promise of His coming"? And with the thought of God's *Eternity*, as a ground for believing the fulfilment of His promises, St. Peter comforts the faithful, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II. Peter iii. 8.) III. The consideration of God's *Eternity* is a sure ground of *trust* and *confidence* in Him, seeing His protection may be relied on, and depended upon *for ever*. This the psalmist felt, "Lord, thou hast been our refuge from one generation to another: before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world

without end." (Psalm xc. 1.) And in like manner the prophet saith, "Fear ye not the approach of men, neither be afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be for ever, and my salvation from generation to generation." (Isaiah li. 7, 8.) "Trust ye in the Lord for ever: for in the Lord Jehovah is *everlasting* strength." (Isaiah xxvi. 4.) IV. The consideration of God's *Eternity* is a ground for frail and mortal man to hope for *Pity* and *Compassion* from Him. This is the use the psalmist makes of this consideration, "I said, O my God, take me not away in the midst of my days: thy years are throughout *all generations*." (Psalm cii. 24.) "As for man, his days are as grass: as a flower of the field, so he flourisheth . . . but the mercy of the Lord is *from everlasting to everlasting*, upon those that fear Him." Psalm ciii. 15–17.

Q. What is the next attribute of God?

A. Unchangeableness.

Q. What do you mean by God's *Unchangeableness*?

A. I mean that God is *unchangeable*.—First as to His *Essence*. And, secondly, as to His *Goodness* and *Truth*, and *Mercy*.

Q. How is God unchangeable as to His *Essence* or nature?

A. God is *Self-existent*. He does not depend upon anything, and therefore he cannot be *affected by anything, nor changed by anything, nor acted upon by anything, nor impaired by time*. Other things *are*, and *have been*, and *shall be:* and what they *have been*, might have been *otherwise:* and what they *are*, might not *have been at all:* and what they *shall be* may be *very different from what* they *are now*. But God is the same always.

Q. How does Holy Scripture speak of God's *Unchangeableness*, as regards His *Nature*, or *Essence*?

A. He is spoken of as He "which is, and which was, and which is to come." (Rev. i. 4.) As "the incorruptible God." (Rom. i. 23.) All other things are

said to be changeable and perishable—"as a vesture shalt thou change them, and they shall be changed," but not so God Himself, for the psalmist continues, "*Thou art the same*, and Thy years shall have no end." Psalm cii. 26, 27.

Q. And what does Holy Scripture say about God's *Unchangeableness* as regards His perfections, that is to say, His *Truth*, *Goodness*, and *Mercy?*

A. "The truth of the Lord endureth for ever." (Psalm cxvii. 2.) "His righteousness endureth for ever . . He will ever be mindful of His covenant. The works of His hands are verity and judgment: all His commandments are sure. They stand for ever and ever, and are done in truth and uprightness." (Psalm cxi. 3–8.) And concerning God's *Mercy* and *Goodness*, we read "Thy mercy, O Lord, is in the heavens: and Thy faithfulness reacheth unto the clouds: Thy righteousness is like the great mountains: Thy judgments are a great deep." (Psalm xxxvi. 5, 6.) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is *no variableness*, neither *shadow of turning*." James i. 17.

Q. And as God is *unchangeable* in His *Essence*, and in the *perfections* of His nature, is He not also in the particular *decrees* and *purposes* of His will—in His *promises* and *threatenings?*

A. Yes. And the reason is, that God, having all *power*, and all *knowledge*, can never determine upon anything which shall be either not *possible*, or not *reasonable* to be accomplished. All beings, excepting God, are frequently forced to change their designs, because they often find it *impossible* to finish what they began, or *unreasonable* to go on with it. But not so with the *unchangeable* God.

Q. What does Holy Scripture say upon this point —the *Unchangeableness* of God in respect of His *decrees* and *purposes*, *covenant* and *promises?*

A. In His *decrees* and *purposes* He is unchangeable. "The counsel of the Lord standeth for ever, the

thoughts of His heart to all generations." (Psalm xxxiii. 11.) "He is in one mind, and who can turn Him? and what His soul desireth, even that He doth." (Job xxiii. 13.) Concerning God's *covenants* and *promises*, Scripture says, "God is not a man that He should lie; neither the Son of Man that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers xxiii. 19.) The unchangeableness of God's promises we have in the following passage, "I have found David my servant: with my holy oil have I annointed him: my mercy will I keep for him for evermore, and my covenant shall stand fast with him: my loving kindness will I not utterly take from him, nor suffer my truth to fail. My covenant will I not break, nor alter the thing that is gone out of my lips, once have I sworn by my holiness that I will not lie unto David." (Psalm lxxxix. 28–35.) And concerning the promise made to Abraham, "Because He could swear by no greater, God sware by Himself . . . confirming it by an oath, to show unto the heirs of promise the *immutability* of His counsel." Heb. vi. 13–17.

Q. And is God unchangeable in His *threatenings*, as well as in His promises?

A. Yes. Samuel said to Saul, "The Lord hath rent the Kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou. And also the Strength of Israel will not lie nor repent: for He is not a man that He should repent." (I. Sam. xv. 28, 29.) And against the Israelites, "Thus hath the Lord said, The whole land shall be desolate: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." (Jer. iv. 28.) "I the Lord have spoken it: it shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent." Ezek. xxiv. 14.

Q. But are there not some passages in Holy Scripture which seem to speak of a *changeableness* in God?

A. Yes. We are told—"It repented the Lord that He had made man upon the earth" (Gen. vi. 6); "The Lord repented that He had made Saul king over Israel" (I. Sam. xv. 35); and concerning a whole generation of the children of Israel, "Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, . . . and ye shall know my breach of promise," or, as it is rendered in the margin, "Ye shall know the *altering of my purpose.*" (Numb. xiv. 30–34.) And as regards His *threatenings*, God is spoken of as altering His purpose. "God saw their works, that they turned from their evil way: and God repented of the evil that He had said He would do unto them, and He did it not." Jonah iii. 10.

Q. How, then, do you reconcile these passages with God's *unchangeableness?*

A. Those expressions which speak of God's "*repenting*," "*grieving*," "*changing*," are only figurative, and signify, not any *change in God Himself*, but only a *difference in the event with regard to us.*

Q. How do you explain this?

A. Those declarations of the designs and purposes of God, which are prophetical of the great events of His providence, are unchangeable, because the wisdom of God could not possibly be deceived in appointing them. But those *promises* and *threatenings*, which are either made to any particular man, or to any number of men, are always *conditional*, because the wisdom of God has thought fit to make these depend on the behaviour of men; and the unchangeableness of God with regard to *these* does not consist in the unchangeableness of the things themselves, but in the unchangeableness of the *conditions* upon which they are to be performed.

Q. Can you show me this from Holy Scripture?

A. The following passage teaches this:—"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation turn from

their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight . . then I will repent of the good wherewith I said I would benefit them." Jer. xviii. 7–10.

Q. What lessons may we learn from God's *Unchangeableness?*

A. First: It is a comfort to all good men, because it is an assurance to them that they shall not finally fail to be happy: which lesson is taught us in these passages:—"God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it with an oath: that by two *immutable* things, in which it was impossible that God should lie, we might have a strong consolation, who have fled for refuge to the hope set before us." (Heb. vi. 17, 18.) "The hope of eternal life, which God that *cannot* lie, promised before the world began." (Tit. i. 2.) "I am the Lord, I *change* not; *therefore* ye sons of Jacob are not consumed." (Mal. iii. 6.)—Secondly: The *unchangeableness* of God as regards *threatenings* should be a perpetual terror to the wicked. "God will by no means clear the guilty." (Exod. xxxiv. 7.) No length of time, no bribe, no artifice can change His hatred towards impenitent sinners, or hinder Him from punishing unrighteous men.

Q. What other attribute of God do you profess your belief in?

A. His *Omnipresence.* To believe in God is to believe Him to be *everywhere present*, and this follows as a matter of course from the perfection of God's *Nature* or *Essence.*

Q. How does God's *Omnipresence* follow necessarily from the perfection of His nature?

A. Because whatever being is not *everywhere*: in those places where it is not, it is as though it had no existence at all. For no being can act *where* it is not, any more than *when* it is not. All *created* beings

are, by the imperfection of their nature, circumscribed by place. They can be present but in one place at a time, and in those places where they are not, there they have no existence. Therefore we must conceive of God as of a Being who fills all things, who is not circumscribed by any place, but is present in all places, and with all things.

Q. What does Holy Scripture say about God's *Omnipresence?*

A. The psalmist says, "Whither shall I go from Thy spirit? or whither shall I go from Thy presence? If I ascend up into heaven, Thou art there. If I make my bed in hell, Thou are there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall Thy hand lead me, and Thy right hand shall hold me." (Ps. cxxxix. 7–10.) "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. xxiii. 24.) "The eyes of the Lord are in every place, beholding the evil, and the good!" (Prov. xv. 3.) "Behold, the heaven and heaven of heavens cannot contain Thee." I. Kings viii. 27.

Q. What lessons may we learn from a belief in God's *Omnipresence?*

A. By this, God is distinguished from all false Gods, and the vanity of *idolatry* made plainly to appear. The Gods of the nations pretended to be but Gods of *particular* countries: as the Gods of *Hena*, *Ivah*, and *Sepharvaim*. (II. Kings xviii. 34.) Or the Gods of particular parts of the same country: as *Gods of the hills*, and not of the *vallies*. (I. Kings xx. 28.) But the true God who made all things, is present with, and governs all things that He has made. II. From the consideration of the *Omnipresence* of God appears also the vanity of making any image likeness, or figure of the true God. For by what likeness can *He* be represented, whose presence fills all things? III. If God is present *everywhere*, it follows that He is to be worshipped *everywhere*, not only in

His Temple, but privately in each man's own chamber. For "God dwelleth not in Temples made with hands." (Acts vii. 48.) That is, He is not present there only, but also in the hearts of men. Hence He is called the "searcher of hearts." "I, the Lord, search the heart." (Jer. xvii. 10.) "The eyes of the Lord are in every place, beholding the evil and the good." (Pro. xv. 3.) IV. If God is present *everywhere*, He is *everywhere* to be relied upon by good men. "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Psalm xlvi. 1, 2.) And the same consideration of God's *Omnipresence* should be a terror to the ungodly, because there is no possible place where they can escape God's justice, or avoid the vengeance of His ever-present wrath. And this lesson, too, Scripture teaches us, "Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence." (Amos ix. 2, 3.) "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." Job xxxiv. 22.

Q. What is the next attribute of God?

A. His *Omniscience.* God *knows all things.* That God must be perfect in knowledge, follows from His having given to other beings certain degrees of knowledge. If in created beings there are degrees of knowledge, it follows that *Perfection* of knowledge must be in Him that created them. This was the belief of the psalmist, when he said, "Ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall not he know?" Ps. xciv. 8–10.

Q. What does Holy Scripture say about God's *Omniscience*?

A. "Known unto God are all His works from the beginning of the world." (Acts xv. 18.) "The ways of men are before the eyes of the Lord, and He pondereth all his goings." (Job xxxiv. 21.) "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. xii. 14.) "There is nothing covered, that shall not be revealed: neither hid, that shall not be known." (Luke xii. 2.) "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." (I. Chron. xxviii. 9.) "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." (Heb. iv. 13.)

Q. What lessons should this belief in God as *Omniscient* teach us?

A. If God knows all things, even our most secret actions, and thoughts, then we ought to live constantly under the power of this conviction, as regards our *thoughts*, *words*, and *actions*. II. If God knows all future events, then we may safely depend and trust on His providence, without being over anxious for the time to come. III. This belief in God's *all knowledge* will prove a great preservative against all sin in general, and particularly against sins of thoughts, deeds of darkness, secret sins which man knows nothing about.

Q. What is the next attribute of God?

A. His *Wisdom*. To believe in God is to believe Him to be *All Wise*.

Q. But is not this implied in God's perfect *Knowledge*, which we have just considered?

A. No. Wisdom is the right use or exercise of knowledge, as the use of a power or faculty differs from the faculty itself. Perfect wisdom consists in knowing, without the possibility of error, what is the best and most proper end to be brought about, and what are the best and most proper means to bring about that end. God's *Perfect Wisdom* necessarily follows from His *Perfect Power*, His *Perfect Knowledge*,

and His *Perfect Will*. Because every unwise action must proceed either from *want of power*, or *want of understanding*, or some *fault in the will:* either that a person has not the *power*, or he has not the *understanding*, or he has not the *will* to do what is right. But from all these defects the perfection of the Divine nature is free, so that God is *All Wise*, as well as *All Powerful*, and *All Knowing*, and *Perfect in Will*.

Q. What does Holy Scripture say about the *Perfect Wisdom* of God?

A. "In Him are hid all the treasures of wisdom and knowledge." (Col. ii. 3.) "His angels He chargeth with folly." (Job iv. 18.) That is, with such imperfection as is comparatively folly, in the eyes of Him who alone is *perfect* wisdom. "The Lord by wisdom hath founded the earth: by understanding hath He established the heavens." (Pro. iii. 19.) "The manifold wisdom of God." (Ephes. iii. 10.) "O, the depth of the riches both of the *Wisdom* and knowledge of God." Rom. xi. 33.

Q. What lessons may we learn from this belief in God's perfect wisdom?

A. If we are convinced of this truth, we shall be continually praising Him who by "His wisdom made the heavens, and stretched out the earth above the waters: for His mercy endureth for ever." And also for His work as seen in ourselves—for "We are fearfully and wonderfully made." (Ps. cxxxix. 14.) It should also lead us to entertain the spirit of Job who once thought he could understand God, the ways of God, yet confessed afterwards—"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job. xlii. 5 6.) It should teach us also in all afflictions cheerfully to submit to God, considering that His wisdom knows infinitely better for us than we can judge for ourselves, and can "make all things work together for good to them that love Him." Lastly. If God is thus infinitely wise, we should in our measure

seek after wisdom by imitation of God, and by obedience to His commands. For so Solomon exhorts us—"If thou criest after knowledge, and liftest up thy voice for understanding; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous." Prov. ii. 3–7.

Q. What is the next attribute of God which you include in your belief in Him?

A. To believe in God is to believe Him also to be *True*. That is to say, God is true in every declaration which he makes, so that there is no *falsehood*, or *hypocrisy* in Him, and He is also true in respect of His faithfulness to His promises, so that there is no *Injustice* in Him. The Divine nature is all sufficient, having no temptation to be otherwise than good and just.

Q. What does Scripture say about the truthfulness of God?

A. "A God of truth and without iniquity, just and right is He." (Deut. xxxii. 4.) And God describes himself as "abundant in truth." (Deut. xxxiv. 6.) "Thy counsels of old are faithfulness and truth." (Isa. xxv. 1.) Our Lord says "He that hath received His testimony hath set to his seal that God is true." John iii. 33.

Q. What lessons may we learn from this belief in God's truthfulness?

A. We are hereby taught to believe and assent to whatever we are satisfied is revealed to us by God; as being assured that being infinitely *Wise*, He cannot be *deceived:* and being infinitely *Good*, He cannot *deceive*. "If we receive the witness of men, the witness of God is greater." (I. John v. 9.) "And he that believeth not God had made Him a liar." (10.) We are hereby taught also to love God's *promises*, if we are good, and to fear His *threatenings*, if we are *wicked*. For "hath He said

and shall He not do it? or hath He spoken, and shall He not make it good?" (Numb. xxiii. 19. "All the promises of God in Christ are yea and amen." II. Cor. i. 20.

Q. What is the next attribute you profess your belief in?

A. His *Holiness.* To believe in God is to believe Him to be a pure and holy being, one that can neither do nor approve of any wickedness. The very notion of God includes an everlasting separation from all evil and imperfection: as inconsistent with all His other attributes, and than which nothing is oftener mentioned in Holy Scripture.

Q. And what should the belief in God's Holiness teach us?

A. That which is set forth in the following passages of Holy Scripture:—"As He which hath called you is holy, so be ye holy in all manner of conversation: because it is written, be ye holy, for I am holy." (I. Pet. i. 15, 16.) "Without holiness no man shall see the Lord." Heb. xii. 14.

Q. In what will our imitation of God's holiness consist?

A. An imitation of *likeness* only and not of *equality.* We are to try to resemble God by partaking of His holiness in kind, though not in *degree.* Just as the light of a star, though it bears no proportion at all to the glorious light of the sun, yet it *is light* nevertheless, and directly contrary to darkness. Even so our virtues: though they bear no proportion to the perfections of God, yet in their measure and degree they resemble them as being of the same nature and kind. The apostle aptly explains this by the similitude of children learning to imitate the virtues of a parent—"Be ye followers of God, as dear children." (Ephs. v. 1.) And we are exhorted to be daily "renewed after the image of Him that created us." Col. iii. 10.

Q. What is the next attribute of God?

A. His *Justice.* To believe in God is to believe Him to be *just.*

Q. What do you mean by *justice* as applied to God ?

A. To answer this it is necessary to consider that justice is of two kinds: There is a justice which consists in a distribution of *Equality*, and there is a justice which consists in a distribution of *Equity.*

Q. What do you mean by the justice which consists in the distribution of *Equality*?

A. The distribution of *Equality* belongs to such persons as have no other authority, but only a power of distributing to several persons equally their respective rights.

Q. What is the justice which consists in the distribution of *Equity*?

A. This belongs to such persons as, having complete right and authority to do what they will with their own, and to distribute free gifts in what proportion they please, are pleased to dispense just rewards and punishments according to the different use each man makes of the gifts entrusted to him.

Q. And which of these two kinds of justice is the Justice of God ?

A. The last—that is, the justice of *Equity*. God is the supreme Lord and Author of all; and as His gifts are free, it is evident He is under no more obligation to distribute them *equally* than He was at first to distribute them *at all.* He gives to one man after this manner, and another after that: and then His *Justice* consists in dealing with every one according to their different conduct, under such different circumstances.

Q. And how does this *Justice* of God act in regard of punishment ?

A. His Justice requires that punishment should always be apportioned with the most strict exactness to the degree of crime. But God may accept of as much *less* punishment, or may *remit* punishment upon any such free conditions as He in His wisdom

and goodness shall think fit. And this is the true foundation of the Gospel mercy made known to us by and through Jesus Christ.

Q. And how does this *Justice* of God act in regard of *Reward?*

A. With *Reward* justice is not *originally* concerned at all; because at the best, men, even if they were sinless creatures, are but "unprofitable servants:" and, "doing only what is their duty to do," *can* have *no* claim of merit to a reward, however much they would have a right to escape punishment.

Q. Has man then any claim on the justice of God as regards *Reward*?

A. In consequence of God's free promise, good men have a *just title* to the reward promised them: and *the Justice of God* in the distribution of this reward consists in this, that they who by the grace of God shall be found to have obeyed the law of righteousness, shall, according to their works, have a proportionably greater share of future happiness bestowed upon them. And although the whole of this is merely God's *free gift* and undeserved bounty, yet such is men's title to it, on account of the promise, that the apostle thought it not an improper expression to say, "God is not *unrighteous* to *forget* your work and labour of love." Heb. vi. 10.

Q. What lessons may we learn from the consideration of God's justice?

A. I. We should learn to acknowledge and submit to the Divine justice, and show forth our proper sense and fear of it. And this is the lesson St. Peter teaches us, "If ye call on the Father, who without *respect of persons, judgeth according to every man's work*, pass the time of your sojourning here in fear." I. Pet. i. 17.

II. A right notion of the justice of God is a subject of comfort to good men, who may rest assured, that, however dark and mysterious the ways of Providence may be at present, yet that the words of the wise man are true, "Let not

thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is a reward, and thine expectation shall not be cut off." (Prov. xxiii. 17, 18.) And "though clouds and darkness are round about Him," yet we are sure that "righteousness and *judgment* are the habitation of His throne." Ps. xcvii. 2.

III. The *Justice* of God is matter of terror to all wicked men, however great and powerful they may be—for "God accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the work of His hands. Job xxxiv. 19.

Lastly—The *Justice* of God should teach us to imitate Him in giving to all their dues. "For he that justifieth the wicked, and he that condemneth the just, even they both are an abomination unto the Lord"—(Prov. xvii. 15)—and "A false balance is an abomination unto the Lord, but a just weight is His delight." (Prov. xi. 1.) "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." Lev. xix. 35.

Q. What is the last attribute of God, which we proposed to consider as included in a right belief in Him?

A. His *Goodness. To believe in God is to believe Him to be Good.*

Q. What do you mean when you say God is *Good?*

A. In a large and unlimited sense it signifies His *Essence* who is *The Good.* But in a more strict and peculiar sense, as a distinct perfection, it signifies His kindness and bountifulness. And this of all God's attributes represents Him to us in the light in which we most love to behold Him. His *Eternity* and immensity amaze us: His *Infinite Knowledge* and *Wisdom* fill us with wonder and *admiration:* His *Omnipotence* is *great* and *adorable,* but in itself is also *dreadful* and *terrible.* His *Dominion* and *Majesty* clothed with perfect and impartial justice, is worthy of our *highest praises*: still to sinners it appears rather *awful* and *venerable,* than an object of love.

His *Holiness* and *Purity* are inexpressible perfections, but almost too bright for sinners to contemplate. But this—God's attribute of *goodness*, which represents Him to us as our *Father*, as well as our *God*—this makes Him no less the object of our *hope* and *love*, than of our *admiration* and *praise*.

Q. And is this Goodness in God of the same *kind*, though infinitely greater than the same virtue in men?

A. Yes. Holy Scripture teaches us that the true notion of the Goodness of God must be learnt by considering what goodness is in men. This is what our Lord teaches us—"If ye, being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven give good things to them that ask Him." (Matt. vii. 11.) And the psalmist—"Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Ps. ciii. 13.) And God himself thus speaks through His prophet—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. xlix. 15.

Q. And does the Goodness of God extend to all the works of creation?

A. Yes. "The Lord is good to all, and His tender mercies are over all His works." (Psalm cxlv. 9.) "The eyes of all wait upon Thee, and Thou givest them their meat in due season." (15.) "The fowls of the air neither sow nor reap, nor gather into barns, yet your Heavenly Father feedeth them." Matt. vi. 26.

Q. But in what is the Goodness of God especially displayed?

A. In that love which led Him to redeem mankind—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." Rom. v. 8.

Q. What do all these passages about God's goodness teach us?

A. They teach us that goodness is the attribute in which God chiefly delights, and which He always exercises, so far as is consistent with His justice and wisdom.

Q. Are we not told that at the last day all those who have denied the goodness of God, and spoken of Him as though he was unjust and unmerciful, shall be convinced that He was good?

A. St. Jude says, "The Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 15.

Q. And what lessons should the consideration of God's *Goodness* teach us?

A. I.—The Goodness of God is a ground of perpetual *praise* and thanksgiving. This was the feeling of the psalmist—"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits." Psalm ciii. 1, 2.

II.—The *Goodness* of God should be the exciting motive to obedience—"The goodness of God leadeth thee to repentance." (Rom. ii. 4.) "The love of Christ constraineth us." (II. Cor. v. 14.) And this was the constraining motive with the psalmist—"What shall I render unto the Lord for all His benefits towards me?" Ps. cxvi. 12.

III.—The *Goodness* of God is an example for us to imitate—"Be ye merciful, *as* your Father also is merciful." (Luke vi. 36.) "O thou wicked servant, I forgave thee all that debt because thou desiredst me, shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee." (Matt. xviii. 32.) "Beloved, if God so loved us, we ought also to love one another." I. John iv. 11.

Q. Having considered God, in regard to His

Existence, that *He is:* and in regard to His *Essence*, and attributes,—that He is a *Spirit*, *Eternal*, *Immutable*, *Omnipresent*, *Omniscient*, *Wise*, *True*, *Holy*, *Just*, and *Good*, what is further contained in our belief in God?

A. His *Unity*—that there is but *One* God.

Q. Does the Nicene Creed express this more fully?

A. Yes. "I believe in *One* God."

Q. What does the first article of our Church say?

A. "There is but one living and true God."

Q. How is this taught us in Holy Scripture?

A. In the following passages, which are only a few out of many:—"Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4.) And St. Paul, in drawing distinction between the Creed of Christians, and that of the heathen world, says, "We know that there is none other God but one. For though there be that are called Gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but *One* God." (I. Cor. viii. 4–6.) "There is *One* God and Father of all." (Ephes. iv. 6.) "Hath not one God created us?" (Mal. ii. 10.) "I am the first, and I am the last, and beside me there is no God." "Is there a God beside me? Yea, there is no God: I know not any." Isa. xliv. 6–8.

Q. And what does this belief in the one God teach us?

A. To make God the one and only object of our devotion; and not to let any one else, or anything else, share this honour with Him, either by admitting another God into His stead, or into partnership with Him. Remembering that as He is to have a place, so nothing else is to be placed with Him in our religious services: neither *Sun* nor *Moon*, nor *Stocks*, nor *Stones*, which would be heathen worship: nor *Angels*, nor *Saints*, nor *Relics*, nor the *Virgin Mary*, which would be the idolatry of *Christians*. To us there is but *One* God who has a right to our worship,

whose service is both our duty and interest, and to "know Him as the only true God is life eternal." John xvii. 3.

Q. After the *Existence*, *Essence*, and *Unity* of the Godhead, what is the next thing we express our belief in concerning Him?

A. That he is *the Father*.

Q. In what sense are we to understand the expression, *the Father*, in the Creed?

A. By way of *Eminence*, as the *First Person* in the Trinity, the Father of our Lord Jesus Christ, who in the next article is called *the Son*. The sense in which "*the Father*" is to be understood in this article of the Creed is that which is in accordance with the following passages of Scripture—"Blessed be the God and *Father* of our Lord Jesus Christ." (Ephes. i. 3; II. Cor. i. 3; I. Peter i. 3.) "To us there is but one God, *the Father*." (I. Cor. viii. 6.) "In the name of the *Father*, and of the Son, and of the Holy Ghost." (Matthew xxviii. 19.) "*The Father* loveth the Son." (John iii. 35.) "Peace be to the brethren, and love with faith, from God the *Father*." (Ephes. vi. 23.) God is here styled "*The Father*" because He is the only person in the Trinity which is from none, and is therefore mentioned first in the Creed, which afterwards goes on to speak of God *the Son*, and God the *Holy Ghost*, the one *Begotten*, the other *proceeding* from *the Father*.

Q. Is this view of "God the Father" expressed more clearly in the Nicene Creed?

A. The Nicene Creed says, "I believe in one God *the Father*, and in one Lord Jesus Christ, Begotten of His *Father*." And the word *Father* occurs in the Athanasian Creed some sixteen times, but in no sense other than in reference to the other two persons in the Trinity, of whom He is the *First;* and *the Father* of our Lord Jesus Christ.

Q. Having expressed our belief in God as regards His *Existence*, His *Essence*, His *Unity*, and His *Paternity*, that He is the *Father* or first person in the

Trinity, what is the next thing we profess our belief in as regards God ?

A. That He is *Almighty.*

Q. In what does God's Almighty power consist ?

A. I. In His power *to do all things.*

II. In His power to *rule* or *dispose all things.*

III. In His *possession of all things.*

IV. In His *preservation* or *upholding of all things.*

Q. Can you give me Scripture proofs that God is all this ?

A. I. God is Almighty because He can *do all things.* "Is anything too hard for the Lord?" (Gen. xviii. 14.) "Behold, Thou hast made the heaven and the earth by Thy great power, and stretched out arm, and there is nothing too hard for Thee." (Jer. xxxii. 17.) "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" (27.) "With God nothing shall be impossible." (Luke i. 37.) "If it be marvellous in the eyes of this people, should it also be marvellous in mine eyes? saith the Lord of Hosts." (Zech. viii. 6.) Thus, God is Almighty, because He can *do* all things.

II. God is Almighty because He can rule and dispose all things. "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." (Ps. ciii. 19.) "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is Thine: Thine is the Kingdom, O Lord, and Thou art exalted as head above all: both riches and honour come of Thee, and Thou reignest over all: and in Thine hand is power and might, and in Thine hand is to make great, and to give strength unto all." (I. Chron. xxix. 11, 12.) "The most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. iv. 25.) "Promotion cometh neither from the East, nor from the West, nor from the South: but God is the judge: He putteth down one and setteth up another."

(Ps. lxxv. 6, 7.) "There is no power but of God: the powers that be are ordained of God." (Rom. xiii. 1.) "The lot is cast into the lap: but the whole disposing thereof is of the Lord." (Prov. xvi. 33.) Thus God is *Almighty*, because He *disposes* all things.

III. God is *Almighty* as the *Possessor* of all things. "Blessed be Abraham of the most High God, *possessor* of heaven and earth." (Gen. xiv. 19.) "Behold, the heaven, and the heaven of heavens is the Lord's Thy God: the earth also, with all that is therein." (Deut. x. 14.) "The whole world is mine, and the fulness thereof." Ps. l. 12.

IV. God is *Almighty* as the *Preserver* of all things. "Thou, even thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas and all that is therein, and Thou *preservest* them all." (Neh. ix. 6.) "What shall I say unto Thee, O Thou *preserver* of men." (Job vii. 20.) "O Lord, Thou *preservest* man and beast." Ps. xxxvi. 6.

Q. Is there any sense in which God's Almighty power is limited?

A. God's power is limited by His providence. Thus, we speak of a *hopeless* case of illness when we clearly see that, according to certain rules which God has laid down, and by which He is pleased to regulate His providence, it is not His will, or His way to cause a cure, and then God's power to do a particular act yields to submission to *His will*. To raise the dead in these days is not beyond God's *power* any more than in the days of miracles: but only it is out of that course in which His providence is pleased to act.

Q. What do we call that whereby God exercises His power only in accordance with His providence?

A. We call it, in common language, "*The course of nature.*" "Seedtime and harvest, summer and winter, day and night cannot cease, because God has *promised* they never shall." (Gen. viii. 22.)

But these are not less miracles, because they happen in the common course of nature.

Q. In what light, then, should we regard miracles, as they are called?

A. Not as being in themselves a more wonderful display of the power of God, to whom nothing can be great or small, difficult or easy, but only as a display of His power in a way contrary to what we are used to. The meaning of the word *miracle* is a wonder, something which surprises us, because it is extraordinary or out of the ordinary common course of things. But such things are not really more of a miracle, or wonder, than things we see every day, which we do not wonder at because we are used to them. There was nothing really more miraculous, or to cause astonishment in the sun standing still upon Gideon, than there was in his rising that morning in the East. The same wonderful power caused the sun to stand upon Mount Gideon, which every day causes the sun to "rule the day."

Q. Is it not, then, very wicked to doubt such a miracle as that you have just named, by arguing that if the sun had stood still it would have put the whole machinery of the world out of order?

A. Most surely it is, because it would be a denial of God's Almighty power. He who first made the sun and moon, and according to His *ordinary* manner of working, causes them to "rule the day and night," He by His *extraordinary* manner of working could cause it to be otherwise, without other parts of His creation calling Him to account. He has only to "speak and it is done, to command and it stands fast." (Ps. xxxiii. 9.) And the same may be said of the miraculous speech of Balaam's ass, and the swallowing of Jonah by the whale.

Q. And do we not find in Holy Scripture, that any doubting of God's power to act contrary to the ordinary course of His providence, was always most displeasing to Almighty God?

A. Yes. On two occasions we find even Moses

receiving a rebuke for his want of faith in God's power to act contrary to His ordinary course. When Moses pleaded his natural want of eloquence as an excuse for not going to deliver God's message unto the Israelites, "The Lord said unto him, who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord?" (Exod. iv. 10, 11.) Again, when in answer to the murmurings of the Israelites, God had said "He would give them flesh to eat," even Moses, for the moment, doubted the power of God. "Shall the flocks and the herds," said he, "be slain for them, to suffice them? or shall the fish of the sea be gathered together for them, to suffice them? and the Lord said unto Moses, is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not." (Numb. xi. 22, 23.) The man who doubted the power of God to produce plenty instead of scarcity, where no *ordinary* means of producing it was apparent—"If the Lord would make windows in heaven, might this thing be?"—was permitted to see the fulfilment of that which he doubted, but not to enjoy it. II. Kings vii. 2.

Q. What should this belief in God's power teach us?

A. A belief in God's Almighty Power should beget in us a proper awe and reverence of Him. God is awful in His power. "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof top themselves, yet can they not prevail: though they roar, yet can they not pass over it?" (Jer. v. 22.) And this lesson the Prophet himself had learnt—"Forasmuch as there is none like unto Thee, O Lord; Thou are great, and thy name is great in might. Who would not fear Thee, O King of nations?" (Jer. x. 6, 7.) And our Lord teaches us "whom we should fear," even "Him who, after He hath killed, hath power to cast into hell." Luke xii. 5.

II. The belief in God's Almighty power should beget in us *trust and confidence in Him.* "Trust in Him at all times: ye people, pour out your heart before Him: God is a refuge for us." "God hath spoken once: twice have I heard this: that power belongeth unto God." (Ps. lxii. 8, 11.) And St. Paul teacheth us that this was the ground of his confidence—"I know whom I have believed, and am persuaded that He is *able* to keep that which I have committed unto Him against that day." (II. Tim. i. 12.) And this was the faith and trust in God, which is so commended in the Father of the Faithful—who was "strong in faith, giving glory to God, and was fully persuaded that what He had promised, He was *able* also to perform." (Rom. iv. 21.) It was the want of faith in God's Power to carry them through their difficulties and trials which constituted the sin of the Israelites—"They spake against God: they said, Can God furnish a table in the Wilderness? Can he give bread also?" Ps. lxxviii. 19, 20.

Q. What is the next article?

A. "Maker of heaven and earth."

Q. How does the Nicene Creed express this article of the Faith?

A. To the words, "Maker of heaven and earth," are added the words—"*and of all things visible and invisible.*"

Q. Does St. Paul mention the creation of the world as an article of Faith?

A. Yes. He says, "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. xi. 3.

Q. What did God make the world out of?

A. Out of nothing—"not of things which do appear."

Q. What does Holy Scripture say about the creation of the world by God?

A. "In the beginning God created the heaven and the earth." (Gen. i. 1.) "Ask now the beasts,

and they shall teach thee: and the fowls of the air, and they shall tell thee: or speak to thee earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these the hand of the Lord hath wrought this?" (Job xii. 7–9.) "The Gods of the nations are idols; but the Lord made the heavens." (Ps. xcvi. 5.) "Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth." (II. Kings xix. 15.) "We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth." (Acts xiv. 15.) "God that made the world and all things therein is Lord of heaven and earth." (Acts xvii.) The angel in the book of Revelation "swears by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein." Rev. x. 6.

Q. How is the manner in which God made the world expressed in Scripture?

A. He did it by His mere will and command. "By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth." (Ps. xxxiii. 6.) "He spake, and it was done: He commanded, and it stood fast." 9.

Q. How does the history of the creation show this?

A. The whole creation is represented as the result of God's *simple declaration*—"*God said, Let there be: and there was.*" Gen. i

Q. Is there anything in the manner of our Lord's working miracles which answers to this, and which shows how the mere will and command of God can do all things?

A. Yes. It was the mere expression of our Lord's will which worked the miracle. "*I will*; be thou clean: and immediately his leprosy was cleansed." (Matt. viii. 3.) "Damsel, *I say* unto thee, arise, and straightway the damsel arose." (Mark v. 41, 42.)

"He said to the sea, peace, be still: and there was a great calm." Mark iv. 39.

Q. What lessons should this belief in God, as the "Maker of heaven and earth," teach us?

A. I. It should fill us with wonder and amazement at the power and wisdom which was able by *a mere word* to raise up such a vast fabric, so far surpassing our imagination and understanding. This is the lesson Holy Scripture teaches us, for God Himself appeals to His creation as a witness to His great power and wisdom. "To whom, then, will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold, who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power: not one faileth." (Isa. xl. 25, 26.) "Thus saith God the Lord, He that *created the heavens, and stretched them out*: He that *spread forth the earth*, and that which cometh out of it: He that giveth breath unto the people upon it, and spirit to them that walk therein." (xlii. 5.) And as God Himself appeals to His creation in testimony of His Power and Greatness, so we find good men enforcing their appeals to God on the same ground. Thus "Hezekiah prayed unto the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, Thou art God, even Thou alone, of all the kingdoms of the earth: *Thou hast made heaven and earth.*" (II. Kings xix. 15.) In like manner did the Apostles enforce their prayer—"They lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast *made heaven and earth, and the sea,* and *all that in them is.*" (Acts iv. 24.) The creation of the world, as the subject of prayer, forms a part of the everlasting gospel preached by the angel in the Revelation to every nation, and kindred, and tongue, and people. "Fear God, and give glory to Him; and worship Him that *made heaven and earth,* and the sea, and the fountains of waters." (Rev. xiv.

6, 7.) It is also the subject of praise in the Church triumphant. "Thou art worthy, O Lord, to receive glory, and honor, and power: *for Thou hast created all things*, and for Thy pleasure they are, and were created." iv. 11.

II. The belief in God as *the Maker of heaven and earth*, should beget in us a *firm trust* and *confidence* in Him, for so the psalmist felt—"My help cometh from the Lord which *made heaven and earth*." (Ps. cxxi. 2.) "Our help is in the name of the Lord, who *made heaven and earth*." (Ps. cxxiv. 8.) "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which *made heaven and earth, the sea, and all that therein is*." (Ps. cxlvi. 5, 6.)

III. The belief in God as the *Maker of heaven and earth* should beget in us *deep humility*. So the psalmist felt in the contemplation of God's wonderful works of creation. "When I consider Thy heavens, *the work of Thy fingers*, the moon and the stars which Thou hast ordained: what is man that Thou art mindful of him? and the son of man that Thou visitest him?" Ps. viii. 3, 4.

IV. A belief in God, as the Maker of all things, should beget in us a cheerful obedience, for He who created us hath an undoubted right of dominion over us. Thus the psalmist felt—"Thy hands have *made me* and fashioned me: give me understanding that I may learn thy commandments." Ps. cxix. 73.

Q. What does the next article of the creed contain?

A. A belief in the Second Person in the Trinity —*God the Son*.

Q. How many articles are there in this creed about God the Son?

A. There are six articles.

Q. Of what do they treat?

A. I. Of the *Person*.

II. The *Humiliation*.

III. The *Exaltation* of our Redeemer.

Q. Which article speaks of our Lord's person ?

A. That which is contained in the words "In Jesus Christ, His only Son, our Lord."

Q. How many things do you profess a belief in in this article ?

A. Four things. I. Our Lord's *name* (Jesus).

II. His *office* (Christ).

III. His *relations with respect to God* (His only Son); and with *respect to ourselves* (our Lord).

Q. What is the meaning of our Lord's name, *Jesus ?*

A. It is the same as Joshua, and signifies *Saviour.*

Q. By whom was this name given to our Lord ?

A. By God the Father in a dream to Joseph, the husband of the Virgin Mary, "Thou shalt call His name Jesus : for He shall save His people from their sins." (Matt. i. 21.) And again to the Virgin Mary by the angel, "Thou shalt bring forth a son, and shalt call His name Jesus." Luke i. 31.

Q. What observation does the evangelist make with respect to this name of our Lord ?

A. He says, "All this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, They shall call His name Emmanuel, which being interpreted is, God with us." Matt. i. 22, 23.

Q. Do the names *Jesus* and *Emmanuel*, then, signify the same thing ?

A. They have not exactly the same meaning. "*Emmanuel*" means "God with us," but then our Lord could not be *Jesus* or *Saviour*, unless He were also *Emmanuel*, "God with us," for "who can forgive sins but God only?" Mark ii. 7.

Q. What do we profess our belief in, then, when we say, "I believe in Jesus" ?

A. We profess our belief that a salvation was needed, and our belief that Jesus has wrought out that salvation for us.

Q. In how many ways does our Lord answer to, or make good His name Jesus ?

A. In four ways:—I. *As He published and made known to us the Gospel*, which is the *Power of God unto Salvation.* Romans i. 16.

II. *As He wrought out that Salvation which He published*, having obtained for us "Redemption through His blood, even the forgiveness of sins." (Col. i. 14.) "God sent His Son into the world, that the world through Him might be saved." John iii. 17.

III. *As He communicates Spiritual Strength and Power*, whereby we are enabled to conquer the enemies of our salvation. "The law of the Spirit of life in Christ Jesus has freed us from the law of sin and death." (Rom. viii. 2.) "We are more than conquerors through Him who loved us." (37.) "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." I. Cor. xv. 57.

IV. *As He has Power to confer this Salvation upon us*, as a reward of His sufferings for us, the Father having "given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." (John xvii. 2.) "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.) Hence our Lord is called the "*Author of our Salvation.*" (Heb. v. 9.) And the "*Finisher of our Faith.*" Heb. xii. 2.

Q. What feeling ought this name Jesus to beget in us towards Him who bears it?

A. It should beget in us—I. *The greatest regard, veneration*, and *love* towards Him as our greatest Benefactor, to whom we owe all we enjoy in this world, or hope for in the world to come.

II. It should make us *careful not to dishonour Him, or detract from the praise and glory which is due to Him, as the only Saviour of the world*—which they do who hold that to His intercession there needs to be joined the intercession of Saints, or Angels, or the Virgin Mary, thus making Jesus only half a Saviour. They also dishonour Him who think to

retain their sins together with trust in Him who was called Jesus because He saves us *from* our sins."

III. We should always *remember to pay the veneration due to so great a name*, and this will lead us to comply with the ancient and devout custom of the Church of bowing at the name of Jesus, recognising Him as our Saviour by this particular act of devotion.

IV. The name Jesus *obliges us to the practice of all Christian virtues*, "the love of Christ constraining us; whilst we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them and rose again." II. Cor. v. 14, 15.

Q. You mentioned just now the *bowing at the name of Jesus* as an ancient custom in the Church. Is this anywhere enjoined upon us by our own branch of the Church?

A. Yes. In the 18th canon it is enjoined, that "In the time of Divine service, when the Lord Jesus shall be mentioned, due and holy reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures, their inward humility, christian resolution, and due acknowledgment that the Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, promises of God to mankind, for this life, and the life to come, are fully comprised." Canon xviii.

Q. After the *name* what is the next thing proposed to our belief touching the second person in the Trinity?

A. His *Office*, which is expressed in the word *Christ*, which in Greek signifies *anointed*.

Q. What other word in Scripture signifies the same thing?

A. The Hebrew word *Messiah*. *Thus* Andrew tells his brother Simon, "We have found the Messias, which is, being interpreted the Christ." (John i. 41.)

And the woman of Samaria, "I know that Messias cometh, which is called Christ." John iv. 25.

Q. Does Holy Scripture lay much stress upon this belief in Jesus as Christ?

A. Yes. The declaring, *proving*, and persuading this doctrine was the main subject of the Apostle's preaching. Thus St. Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." (I. Cor. ii. 2.) "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified." (22, 23.) St. John tells us that this was the purpose of his writing his Gospel. "These are written that ye might believe that Jesus is the *Christ*." (John xx. 31.) This was the teaching of St. Paul, whereby he proved the sincerity of his conversion, and confounded those who had known him in his unconverted state, "proving that this is very Christ." Acts ix. 22.

Q. You said that the word *Christ* signified *Anointed:* What persons do we read of in Scripture as being anointed?

A. Kings, *Priests*, and *Prophets*.

Q. Give me some instances of this.

A. Concerning Saul, the first king of Israel, we read, "Samuel took a vial of oil, and poured it on his head, and said, is it not because the Lord hath *anointed* thee to be captain over His inheritance?" (I. Sam. x. i.) And again in the case of David, "The Lord said to Samuel, arise, and *anoint* him." (xvi. 12.) "And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and look out there Jehu the son of Jehoshaphat the son of Nimshi, and pour this box of oil on his head, and say, thus saith the Lord, I have *anointed* thee king over Israel." II. Kings ix. 1–3.

Q. And was this the case with the *Priests* under the old dispensation?

A. Yes. "The Lord spake unto Moses, saying,

thou shalt *anoint* Aaron, and his sons, that they may minister unto me in the priest's office." (Exod. xxx. 30.) The Jewish Doctors say that afterwards only the *High Priest* was so consecrated. Therefore by "*The anointed*" was always meant the *High Priest*, in distinction from the other inferior priests. Hence *Christ*, or *The anointed*, peculiarly applies to our Lord, who is our great High Priest.

Q. And were *prophets* also anointed?

A. Yes. "The Lord said unto Elijah, Elisha the son of Shaphat of Abel-meholah shalt thou *anoint* to be *prophet* in thy room." I. Kings xix. 16.

Q. What then does the name *Christ*, as applied to our Lord, signify?

A. That He was signally designed and ordained by God to one, or some, or all of these offices—an extraordinary *King*, or a great *Priest*, or an eminent *prophet*.

Q. Can you show me from Scripture that there was some person especially endued with all these characters (that is, a *Christ* in all these respects), decreed by God to come into the world?

A. That some great Prince was to arise, prophecy clearly foretold. "Unto us a Child is born, unto us a Son is given; and the *government* shall be upon His shoulders. Of the increase of His government and peace there shall be no end, upon *the throne* of David, and upon his *kingdom*, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isa. ix. 6, 7.) "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a *King* shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5.) "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven; and there was given Him *dominion*, and glory, and a *kingdom*, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His *kingdom*, that which shall

not be destroyed." (Dan. vii. 13, 14.) "I have set my *king* upon my holy hill of Zion." (Ps. ii. 6.) In these, and in many other places, do the prophets speak in glorious terms of the *kingdom, royal estate,* and *princely* doings of this great person who was to come.

Q. Can you show me that this same person was also to exercise the office of a *Priest?*

A. The prophet Zechariah foretold, "Behold the man whose name is the Branch," (a name so often attributed to this person who was to spring from the stock of David.) (Isa. xi. 1.; Jer. x xiii. 5.) "And he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory, and shall sit, and *rule upon his throne*: and he shall be a *Priest* upon his throne." (Zech. vi. 12, 13.) Of the same person does the psalmist speak, "The Lord hath sworn, and will not repent, Thou art *a Priest* for ever after the order of Melchizedek." (Ps. cx. 4.) Moreover, the performances which are assigned to Him, *i.e.*, to "*make reconciliation for iniquity,* (Dan. ix. 24), to "*Bear the sins of many*" and to "make *intercession for the* transgressors," (Isa. liii. 13), these imply the *Priestly* offices.

Q. What prophecies were there of the coming of some great *prophet* ?

A. Moses foretold "The Lord thy God shall raise up unto thee a *prophet* from the midst of thee, of thy brethren, like unto me, unto Him ye shall hearken," and this was a promise made by God Himself—"The Lord said unto me, I will raise them up a prophet from among their brethren, like unto Thee, and I will put my words in his mouth: and he shall speak unto them all that I shall command him." Deut. xviii. 15–18.

Q. Does Holy Scripture anywhere expressly apply this name *Christ* or *Messiah* to the illustrious person prophesied of and promised ?

A. The word is only actually used once in the Old Testament. Dan. ix. 25, 26.

Q. But did those prophecies which described the office of their Messiah lead the Jews to expect Him under that title?

A. Yes. For when John the Baptist came preaching and baptizing "The people were in expectation, and all men mused in their hearts, of John, whether he were the *Christ* or not." (Luke iii. 15.) And the Jewish Senate sent priests and Levites to ask him who he was, and why he baptized if he was not the *Christ.* (John i. 19–25.) And those who marvelled at our Lord's works said, "When *Christ* cometh, will He do more miracles than these which this man doeth?" vii. 31.

Q. What proof does Holy Scripture afford that our Lord was actually *the Christ* who had been foretold, and expected?

A. This is shown plainly by the perfect fulfilment of all the circumstances belonging to the appearance and character of the Messias.

Q. Show me this.

A. I. As regards the *time* at which our Lord appeared, it was when "The fulness of time was come"—fulness both in regard to ancient prophecy, and the fitness of the season. For as it had been foretold that the Messiah should be "the desire of all nations" (Hag. ii. 7), so did our Lord come when a general expectation and desire of His coming was raised in the world: at the time, too, when the patriarch Jacob had foretold that Shiloh should come; that is, when the "Sceptre was departed from Judah, and a Lawgiver from between his feet" (Gen. xlix. 10), Judea being under the dominion of strangers (such were the Romans, and such was Herod) when our Lord came. It was also foretold that Messiah should come while the Temple was standing, and which was to be rendered glorious by His presence, (Hag. ii. 7–9), all which was strictly fulfilled in our Lord.

II. The *Family* out of which the Messiah was to come was clearly foretold. He was to be an *Israelite*, according to the promise made of old to Abraham, that "in his seed all the nations of the earth should be blessed." (Gen. xxii. 18.) And according to the prophecy of Moses that "The Lord would raise up unto them a prophet from the *midst of them, of their brethren*" (Deut. xviii. 15.) The Messiah was also to come out of the family of *David*. He was to be "a rod out of the stem of Jesse" (Isa. xi. 1–10),—"a righteous Branch whom God would raise unto David." (Jer. xxiii. 5; xxxiii. 15.) And in Him was to be fulfilled the promise made to David—"I have made a covenant with my chosen, I have sworn unto David, my servant, thy seed will I establish for ever, and build up thy throne unto all generations." (Ps. lxxxix. 3, 4.) And this was the firm conviction of the learned Jews, that their Messiah was to be the son of David—"How say the Scribes, that Christ is the son of David?" (Mark xii. 35.) And to our Lord's question, "What think ye of Christ? whose son is He?" the Pharisees answered readily, "The son of David." (Matt. xxii. 42.) And the people were informed in, and possessed with, this belief—"Hath not the Scripture said that Christ cometh of the seed of David?" (John vii. 42.) That this was fulfilled in our Lord, Scripture fully declares. He was of the house and lineage of David, both according to *natural* and *legal* succession. It was the express affirmation of the angels who foretold His birth, "Joseph, thou *son of David*, fear not to take unto thee Mary thy wife." (Matt. i. 20.) "The Lord God shall give unto Him the throne of *His father David*." (Luke i. 32.)" Joseph, the husband of the Virgin Mary, went to Bethlehem to be taxed, "because he was of the *house and lineage of David*." (Luke i. 4.) This is shown also by the genealogies (according to the manner of those times, and that nation) carefully preserved, and produced by the evangelists.

III. The *place* of the Messiah's birth was clearly pointed out by prophecy. The prophet Micah foretold it in the following words—"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." (Micah v. 2.) And this was so well understood by the Jewish doctors, as a prophecy of the Messiah's birth-place, that when Herod demanded of them where Christ should be born, they at once quoted this prophecy. (Matt. ii. 5.) And this was the received opinion of the nation at large, for the mistaken notion that our Lord's birth-place had been Galilee, where His parents resided, was an obstacle to their receiving Him as their Messiah—"They said, shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the *seed of David*, and out of the *town of Bethlehem*, where David was?" (John vii. 42.) Now, that our Lord should be born there, God Himself took special care, so ordering it by His providence, that by a decree of the Emperor that all the world should be taxed, our Lord's parents went up to Bethlehem, the place of their tribe and family. Luke ii. 1–7.

IV. The *manner* of Messiah's Birth was also the subject of prophecy. It was to be very wonderful, and different from the common birth of men—"Behold, a Virgin shall conceive, and bear a son, and shall call His name Emmanuel." (Isa. vii. 14.) And that this was fulfilled in our Lord, St. Matthew assures us, quoting this very prophecy. Matt. i. 23.

Q. Having shown that in our Lord was fulfilled all that was foretold concerning the Messiah, in respect to the *family* out of which, the *time* when, and *place* where, and the *manner* in which He was to be born, can you tell me any other particulars predicted of the Messiah, which were fulfilled in our Lord?

A. The *condition* of the Messiah in the world was foretold: it was to be one of outward meanness, and

obscurity. Thus Isaiah spake of Him—"He hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him." (Isa. liii. 2.) "He was despised and rejected of men." (3.) All of which was fulfilled in our Lord, of whom men, in their scorn and ridicule, said, "Is not this the carpenter's Son?" (Matt. xiii. 55.) Our Lord would appear to have been Himself a carpenter, for they said, "Is not this the carpenter?" (Mark vi. 3.) And our Lord Himself alludes to His lowly condition as so notorious that He could expect no honor from those who knew Him best—"A prophet is not without honor, but in his own country, and among his own kin, and in his own house." (4.) Thus, as it had been foretold of Him, our Lord was "despised, and men esteemed Him not."

Q. But whilst our Lord fulfilled in His own person all that had been foretold of His lowly condition, did He not also fulfil all that had been predicted of His *doctrine*, and *teaching*, and *miracles?*

A. Yes. It had been foretold that the Messiah should be a wonderful Teacher and Instructor—"The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord." (Isa. xi. 2.) Also *eloquence*, *skill*, and *aptitude to teach men*—"The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." (Isa. l. 4.) And that the Messiah was to be thus endued with knowledge and understanding was the general expectation, is plain from the words of the woman of Samaria—"I know that Messias cometh. When He is come He will tell us all things. "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John iv. 25–29.) That our Lord answered to the description prophecy had given of the Messiah, and

the general expectation concerning Him, is plain from the Gospel history. "All bare Him witness, and wondered at the gracious words which proceeded out of His mouth." (Luke iv. 22.) "The officers answered, never man spake like this man." (John vii. 46.) "The people were astonished at His doctrine." (Matt. vii. 28.) "Whence hath this man this wisdom?" Matt. xiii. 54.

II. Prophecy had foretold the miraculous power of the Messiah. "Your God will come, He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." (Isa. xxxv. 4–6.) Now our Lord appealed to these very miracles in proof of His Messiahship, "Go and show John again those things which ye do hear and see: the blind receive their sight, the lame walk, and the deaf hear." (Matt. xi. 4, 5.) And the common people believed on Him because of those very miracles which they had been taught to expect their Messiah would perform. They said, "When Christ cometh, will He do more miracles than those which this man doeth?" John vii. 31.

Q. Can you tell me anything else concerning the personal character of the Messiah which was the subject of prophecy, and which found its fulfilment in our Lord?

A. The Messiah was to be *meek and gentle, and compassionate towards men, in regard to their infirmities and afflictions.* "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." (Isa. xl. 11.) "A bruised reed shall He not break, and the smoking flax shall He not quench." (Isa. xlii. 3.) He was also to be *patient in afflictions and insults.* "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His

mouth." (Isa. liii. 7.) "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. l. 6.) We have only to read the Gospel history of our Lord's meekness, patience, and forbearance towards those who insulted, and put Him to death, to see how exactly these prophecies were fulfilled in Him.

Q. We have now considered the meaning of the title *Christ*, that it signifies *the Anointed*. We have seen also that it was destined and foretold that a person should come into the world, who in a remarkable way should be *the Christ*. And we have seen that our Lord is that person, *the very Christ*, inasmuch as all the prophecies touching the *Birth*, *Life*, *Teaching*, and *Character* of the Messiah were fulfilled in Him;—can you tell me in what manner, and in what respects the New Testament represents Jesus to be *the Christ*?

A. Our Lord was the *Christ*, inasmuch as He was *anointed*.

Q. How was He anointed?

A. Not with *material* oil, like the ordinary *Prophets*, *Priests*, and *Kings*, but with "The oil of gladness above His fellows." Ps. xlv. 7., Heb. i. 9.

Q. What was the anointing oil with which our Lord was anointed?

A. It was the Holy Ghost. "God anointed Jesus of Nazareth with the Holy Ghost." (Acts x. 38.) With this oil He was anointed at His Baptism, when the Spirit of God descended upon Him like a dove." Matt. iii. 16.

Q. Does our Lord speak of Himself as having been anointed?

A. Yes. Just after He had "returned in the power of the Spirit into Galilee, and had come to Nazareth, he went into the synagogue, and read that passage of Esaias "The Spirit of the Lord is upon me, because He hath *anointed* me." And our Lord declared this Scripture to have been fulfilled in Himself. Luke iv. 14–18–21.

Q. You told me, and proved to me just now that the persons who were anointed were *Prophets*, *Priests*, and *Kings*, and that it was foretold of our Lord that He should fill all these Offices in His own person. Can you show me that He did so, and in what sense he was *Prophet*, *Priest*, and *King*?

A. The office of a Prophet consists, not merely in foretelling future events, but in *making known the will of God to mankind.* This is signified in the above passage of Isaiah, which foretold our Lord's being *anointed* to "preach the Gospel to the poor," "deliverance to the captives," and "the acceptable year of the Lord." Our Lord also assured His apostles that "all things that He had heard of the Father, He had made known unto them." (John xv. 15.) He also foretold coming events. "I have told you before it come to pass, that, when it is come to pass, ye might believe." (John xiv. 29.) "Behold, I have foretold you all things." Mark xiii. 23.

Q. Was the *Christ* or *Messiah* expected as a *prophet*, and did the people acknowledge our Lord to be a *prophet?*

A. Yes. "They glorified God, saying, that a great *Prophet* is risen up among us; and, that God hath visited His people." (Luke vii. 16.) And the woman of Samaria, "Sir, I perceive that Thou art a *Prophet.*" (John iv. 19.) And the people who saw the miracle of the loaves said, "This is of a truth that *Prophet* that should come into the world." (vi. 14.) And the two disciples well described Him as "A Prophet mighty in deed and word before God and all the people." (Luke xxiv. 19.) Thus our Lord was a *Prophet*, as having a wonderful commission from God, declared by a voice from heaven: attested also by complete and unlimited inspiration, and by the performance of innumerable signs, and miraculous work.

Q. In what sense is our Lord a *Priest?*

A. St. Paul says that the office of a *Priest* under the Jewish dispensation was to "offer gifts, and sacri-

fices;" and that therefore it was "necessary that this man (Christ), should have somewhat also to offer." Heb. viii. 3.

Q. And what did Christ, as our High Priest, offer for us?

A. His own Body. "He gave Himself for us, an offering and a sacrifice to God for a sweet smelling savour." Ephes. v. 2.

Q. Can you show me this further from Scripture?

A. St. Paul says, "It is not possible that the blood of bulls and of goats should take away sin. Wherefore, when he (Christ) cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me." Heb. x. 4, 5.

Q. Was it then our Lord's own body which He, as our High Priest, offered for us?

A. Yes. "We are sanctified through the body of Jesus Christ once for all." (Heb. x. 10.) And again the Apostle says, "He needeth not daily, as those high priests (that is the Jewish priests under the law) to offer sacrifice, first for His own sins, and then for the people's: for this He did when He offered up *Himself*." Heb. vii. 27.

Q. And when did our Lord offer up Himself?

A. When He shed His Blood upon the cross.

Q. Is there not some other office of the priesthood which our Lord exercises as our High Priest?

A. Yes. The office of *Intercessor* and *Mediator*.

Q. But will not the consideration of this part of His office come more properly under some other article of the Creed?

A. Yes. Under the article "He sitteth on the right hand of God."

Q. Can you show me that our Lord is *King*, as well as *Prophet* and *Priest?*

A. Our Lord is a *King* by *nature*, and by *birth*—by *nature* as the only Son of God, partaker of His eternal power and majesty. Therefore to Him it was said, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." (Ps. xlv.

6., Heb. i. 8.) He is also a king by *birth*, as the son of David. For of Him the angel said, "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob: and of His kingdom there shall be no end." Luke i. 32, 33.

II. Our Lord is King by *merit* and *purchase*. "He for the suffering of death is crowned with glory and honor." (Heb. ii. 9.) "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." Rom. xiv. 9.

III. Our Lord is King by *conquest*. Having "delivered us from the power of darkness," and freed us from the power of sin, "having spoiled principalities and powers, and made a show of them openly, triumphing over them." (Col. ii. 15.) "Having saved us from our enemies, and from the hand of all that hate us; that we being delivered out of the hand of our enemies might *serve* Him without fear." Luke i. 74.

IV. He is also a King by our *election* and *free choice*, inasmuch as we have voluntarily put ourselves under His protection, and submitted to His command, and vowed eternal submission to Him in our Baptism, that we would fight under His banner, and continue His faithful soldiers and servants.

Q. Did our Lord call Himself a King?

A. Yes. In one of His parables He compares Himself to a nobleman who went into a far country to receive for himself a *kingdom*, and to return:" (Luke xix. 12), and He says, "The Son of man shall come in His glory, and all the holy angels with Him, and then shall He sit upon the *throne* of His glory" (Matt. xxv. 31); and when "Pilate asked Him, art thou a King, then? Jesus answered, Thou sayest that I am a King." John xviii. 37.

Q. What is the nature of our Lord's kingdom?

A. It is a spiritual kingdom. "My kingdom," our Lord said, "is not of this world." John xviii. 36.

Q. What is our Lord's kingdom?

A. The *kingdom of grace.* That kingdom of which the prophet Daniel spake. "I saw one like unto the Son of Man come with the clouds of heaven, and there was given dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." Dan. vii. 14.

Q. Who are the subjects of His kingdom?

A. All those who have been baptized, and thereby "delivered from the power of darkness, and translated into the kingdom of God's dear Son." Col. i. 13.

Q. Are all the subjects of His kingdom *good* subjects?

A. No. There are some who say, "We will not have this man to reign over us." Luke xix. 14.

Q. When did our Lord begin to exercise His kingly office?

A. When he had ascended up, and was "set at God's right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and when all things were put under His feet, and He was made head over all things to the church." Ephes. i. 20–22.

Q. And when did our Lord's kingdom commence in this world?

A. On the day of Pentecost, when the Holy Ghost came down, and when, as St. Peter tells us, that prophecy was fulfilled, that "God would raise up Christ to sit on the throne of David." Ps. cxxxii. 11, Acts ii. 30.

Q. And how long will our Lord reign?

A. Until "He hath put all enemies under His feet," and when that "last enemy is destroyed, which is death." I. Cor. xv. 25, 26.

Q. But will our Lord then cease to reign altogether?

A. His reign over the church *militant* will have ceased at the end of the world. But over the church *triumphant* in heaven, our Lord will still be King.

Q. And when will the church be *triumphant*?

A. When "The Kingdoms of this world shall have become the Kingdoms of our Lord and of His Christ, and he shall reign for ever and ever." Rev. xi. 15.

Q. And what lessons may we learn from this consideration of our Lord as our *Prophet*, *Priest*, and *King*?

A. It should beget in us a practice answerable to the relation between Him and ourselves.

I. If Christ is our *Prophet* we must carefully, and with teachable minds, attend, and hearken to His instructions. We must yield a steady belief to all His doctrine: and we must readily obey and practise what He teaches.

II. If Christ be our *Priest*, then we must with sincere faith and hope apply ourselves to Him, and rely upon His priestly offices in our behalf: we must look for, and sue for the propitiation of our sins by virtue of His sacrifice: we must look for all spiritual blessings from His intercession, for all comfort, joy, and happiness, as the fruit of His priestly benediction. In short, as the apostle to the Hebrews exhorts us, "Having an High Priest over the house of God: let us draw near with a true heart, in full assurance of faith." (Heb. x. 21, 22.) And having, moreover, "a great High Priest, that is passed into the heavens, and who can be touched with the feeling of our infirmities, let us come boldly to the throne of Grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 14–16.

III. If Christ be our *King*, we must maintain our due allegiance to Him, pay Him honor, and reverence, submit to His laws and commandments as good and faithful subjects: we must fight resolutely all His battles against His enemies and ours: and fly to

Him for protection, and pray Him to support us in all dangers, and carry us through all temptations."

Q. After the *Name* and *Office*, what is the next particular whereby the *Person* of our Lord is described, and proposed as an article of our Faith?

A. His *Relation with respect to God and ourselves.* With *respect to God*, we are taught to believe Jesus Christ to be *His only Son*; and with *respect to ourselves*, we believe Him to be *our Lord.*

Q. In what sense is Jesus Christ God's only Son?

A. Christ is the Son of God, in regard to His temporal generation, being in an extraordinary manner conceived by the Holy Ghost who is God. And in this sense our Lord is called the Son of God by the Angel Gabriel, in his address to the Virgin Mary, "The Holy Ghost, shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the *Son of God.*" Luke i. 35.

II. Jesus is the *Son of God*, in regard to His *Resurrection:* that being a kind of *generation* or introduction into another state of immortal life. Upon this ground, and by virtue of such generation, others are also called the Sons of God. Thus our Lord says, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead ... can die no more: for they are equal unto the angels, and are the children (or sons) of God, being the children (or sons) of the Resurrection." (Luke xx. 35, 36.) How much more then, may he be so named who is the "first fruits of them that sleep" (I. Cor. xv. 20), and "the first born from the dead." (Col. i. 18.) And in this sense St. Paul tells us that the words of the psalmist were fulfilled—"Thou art my Son; this day have I begotten thee"—(Ps. ii. 7),—applied by St. Paul to the Resurrection of Christ. Acts xiii. 33, Heb. i. 5—v. 5.

III. Christ may be called *the Son of God*, by virtue of His being, after His Resurrection, the "Head of all things to the church." (Ephes. i. 22.) And of

whom "the whole family in heaven and earth is named." (iii. 15.) Christ in this sense being the chief of the Family, and next to the great *Paterfamilias* of heaven and earth. And in this sense does St. Paul style our Lord the Son of God—"Moses verily was faithful in all his house, as a servant . . . but Christ as *a son* over His own house, whose house are we." (Heb. iii. 5, 6.) And the same apostle says, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my son, this day have I begotten thee?"—(Heb. i. 5)—they being only *servants* or *ministers*, but Christ being a *Son* and *Heir*. Thus, our Lord may be styled the *Son of God*:—

I. By *Generation*, as Begotten by the Holy Ghost.

II. By His *Resurrection*, as the Firstborn of every creature.

III. By *Actual Possession*, as the "Heir of all things."

Q. But is it in either of these senses that we profess our belief in our Lord's Sonship, when we say "*His only Begotten Son*"?

A. No. The words "Only Begotten Son of God" point to and declare our Lord's *Divine Generation*, whereby He is the only Son of God exclusive of all others, and whereby God the Father begat Him, as a father doth a son of the like nature with himself.

Q. Do the other creeds plainly show that this is the meaning of the words "Only Begotten Son of God" in this Creed?

A. Yes. The *Nicene* Creed places this article in a clearer light by adding the words—"Begotten of His Father before all worlds. God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father." Nicene Creed.

Q. And how does the Athanasian Creed express this?

A. It says that "the right faith is that we believe and confess, that our Lord Jesus Christ is God . . . of the *substance of the Father, begotten before the worlds*," as well as "man of the substance of His mother born in the world." Athan. Creed.

Q. And what does the second article of our Church say?

A. That "the Son, which is the Word of the Father, was *begotten from everlasting of the Father*, and is of one substance with the Father." Art. ii.

Q. What false doctrine were these words of the Nicene and Athanasian Creeds intended to condemn?

A. The doctrine that our Lord had no existence before He was born of the Virgin Mary, and, consequently, that He was only man.

Q. Can you show me from Holy Scripture that our Lord had an actual existence before He was "conceived of the Holy Ghost, born of the Virgin Mary"?

A. Yes. This is clear from the following passages:—"No man hath ascended up to heaven, but He that *came down from heaven*, even the Son of Man which is in heaven." (John iii. 13.) In which passage our Lord asserts, not only that He came down from Heaven, and so was there before He came down to earth, but that even when He was visibly present on earth He was still present in heaven, in *that nature which He had as God, and which is present everywhere*. Again, our Lord speaks of His existence even before the world was—"Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was*." (John xvii. 5.) Again, our Lord is said to have made the world, so must necessarily have existed before that which He made. "All things were made by Him, and without Him was not anything made that was made." (John i. 3.) "By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or

principalities, or powers: all things were created by Him, and for Him." Col. i. 16.

Q. Will you show me that the Being which our Lord had before He was born of the Virgin Mary was a *Divine Being*—that is to say, that He was God?

A. That our Lord is God is evident, inasmuch as the *name*, the *attributes*, and *operations* peculiar to the Godhead are ascribed to Him: and that the worship and honor due to God alone are allowed and enjoined to be paid to Him.

Q. Will you show me this from Scripture?

A. I. The name of God is applied to our Lord. That incommunicable name Jehovah of which God Himself says "I am the Lord, and there is none else." (Isa. xlv. 6, 18.) "Jehovah our God is one Jehovah." (Deut vi. 4.) This name, peculiar to the Godhead, is applied to our Lord. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper . . . and this is His name whereby He shall be called, Jehovah our Righteousness." (Jer. xxiii. 5, 6.) And of John the Baptist it was foretold by Malachi, that he should "prepare the way of Jehovah" (Mal. iii. 1), and St. Paul, speaking of Christ, says "the Second Man is the Lord from heaven" (I. Cor. xv. 47); and the elders of the Ephesian Church he exhorts to feed the church of *God*, which He purchased with His own blood." (Acts xx. 28.) St. John begins his gospel with the declaration of our Lord's Godhead. "In the beginning was the word, and the word was God." John i. 1.

II. *Eternity* is an attribute of the Godhead. But this is attributed to our Lord. He is said to have been "in the beginning." (John i. 1.) That is, before any time conceivable, and consequently from eternity. And the prophet Micah, when foretelling the birth of our Lord into the world, guards us against supposing that to be the beginning of our

Lord's Being, by telling us that He who should come out of Bethlehem Ephratah should be one "whose goings forth *have been* from old, *from everlasting*." Micah v. 2.

III. *Omnipresence* is also an attribute and characteristic of the Godhead. But this belongs to Him who could say of Himself, that although in *bodily* presence He was on earth, He was still in heaven. (John iii. 13.) Who also promises that "wherever two or three are gathered together in His name, there He is in the midst of them: and that He will be with them always, even unto the end of the world." Matt. xviii. 20, xxviii. 20.

IV. Another attribute of the Godhead is *Unchangeableness*. "I am the Lord, I change not." (Mal. iii. 6.) And this is said to be one of the attributes of our Lord, who is "the same yesterday, to day, and for ever." (Heb. xiii. 8.) And St. Paul, speaking of the changeableness of all earthly things, says of our Lord, "Thou art the same, and Thy years shall not fail." Heb. i. 12.

V. *Infinite wisdom* and *knowledge are also attributes of the Godhead*. And St. Paul calls our Lord "the wisdom of God" (I. Cor. i, 14), and says that "in Him are hid all the treasures of wisdom and knowledge." (Col. ii. 3.) And it was upon this attribute that the apostles grounded their belief in our Lord's Godhead. "Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." John xvi. 30.

VI. *The searching of hearts*, and *discerning of secret thoughts*, is peculiar to the Godhead. Thus God says of Himself, "I, the Lord, search the heart, I try the reins." (Jer. xvii. 10.) But of our Lord it is said, "He needed not that any should testify of man: for He knew what was in man." (John ii. 25.) And often it is said, "Jesus knew their thoughts." Matt. ix. 4, xii. 25, Mark. xii. 15, Luke v. 22.

VII. To *be able to foresee* and *foretell future events*,

is another attribute of the Godhead. To this God challengeth the false gods of the heathen: "Shew the things that are to come hereafter, that we may know that ye are Gods." (Isa. xli. 23.) But this, however, our Lord possessed. "He knew from the beginning who they were that believed not, and who should betray Him." (John vi. 64.) And this power our Lord had; not, as the prophets, by particular revelation, but immediately by His own spirit: by which Spirit of His, even the prophets themselves were inspired: for it was "The Spirit of Christ which was in them, which testified beforehand the sufferings of Christ, and the glory which should follow." I. Pet. i. 11.

VIII. The power to *forgive sins* surely is peculiar to the Godhead. "Who can forgive sins, but God only?" (Mark ii. 7.) Yet our Lord claimed, and exercised this power. "The Son of Man," He said, "hath power on earth to forgive sins." (Matt. ix. 6.) "Woman thy sins are forgiven." Luke vii. 48.

IX. The *power to work miracles* is another attribute of the Godhead, especially to raise the dead. "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up." (I. Sam. ii. 6.) This, however, our Lord claimed as His own. "As the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom He will." (John v. 21.) And this power our Lord exercised, as the whole of the Gospel history testifies.

Q. But did not many others besides our Lord work miracles and even raise the dead?

A. Yes. Prophets and apostles did so.

Q. In what particular then did our Lord's miracles differ from theirs?

A. Our Lord did it by His own power, *inherent* in himself; others did it by a power *deputed* to them.

Q. Explain what you mean.

A. We find prophets and apostles always working miracles through the medium of prayer, and by

direction of God, (I. Kings xvii. 20, 21, II. Kings iv. 33, Acts ix. 40), and we find them attributing the power by which they worked to our Lord. (Acts iii. 12–16, iv. 10.) But He in whom "dwelt all the fullness of Godhead bodily" performed miracles by His own power and authority, as is shown by such passages as these, "I say unto thee arise." (Luke vii. 14.) "I *charge* thee come out of him." (Mark ix. 25.) "I *will*, be thou clean." (Matt. viii. 3.) And this power and authority was acknowledged by the multitude, who said, "What thing is this? What new doctrine is this? For with *authority* commandeth He even the unclean spirits, and they do obey Him." Mark i. 27.

Q. And does not the Church once in her course of lessons for the year, bring into strong contrast the difference between miraculous power, as exercised by our Lord, and by a prophet only?

A. On the eleventh day of May, the first lesson for the morning service gives us the history of Elisha raising the child of the Shunamites *through the medium of prayer*, whilst the second lesson records the raising of the daughter of Jairus by our blessed Lord *by the word of His own power and authority.* (Compare II. Kings iv. 33, Matt. ix. 25.) Worship also is especially enjoined to be paid God and Him alone. But we are enjoined, and by exemplary practice, authorized to render unto our Lord that honour and worship which are due to the only Supreme God. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Yet of our Lord it is said, "Let all the angels of God worship Him." (Heb. i. 6.) And the host of heaven say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And all creation resounds the same, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and *unto the Lamb* for ever and ever." Rev. v. 12, 13.) Hence the throne of God the Father, and of His Son, are one and the

same. "The throne of God, and of the Lamb, are in it." Rev. xxii. 3.

Q. Were the apostles in the habit of praying to our Lord as God?

A. To wish and pray for "Grace and peace from our Lord Jesus Christ" is the usual practice of the apostles; and to dispense them is a prerogative of His common to Him with the Father. "Grace to you and peace from God the Father, and the Lord Jesus Christ," is the common salutation with which almost all the epistles commence. "Now our Lord Jesus Christ Himself, and God, even our Father . . comfort your hearts, and stablish you in every good word and work." (II. Thess. ii. 16, 17.) "Now our God Himself, and our Lord Jesus Christ, direct our way unto you." (I. Thess. iii. 11.) Again, we are forbidden to put any trust in man, "Cursed be the man that trusteth in man, and maketh flesh his arm." (Jer. xvii. 5.) And yet we are taught to trust in Christ. "Ye trust in God, trust also in me." (John xiv. 1.) And St. Paul calls Christ our hope. "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ our hope," (I. Tim. i. 1), which is the same title that Jeremiah attributes to God: "O the hope of Israel, the Saviour thereof in time of trouble." (Jer. xiv. 8.) Hence to our Lord jointly with God the Father and the Holy Spirit that solemn benediction or prayer is directed—"The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all." (II. Cor. xiii. 13.) And the highest adoration is yielded to our Lord in common with the Father and the Holy Ghost, when we are baptized in His name, and consecrated to His service. And the last petition recorded in the Bible is addressed to our Lord, "Even so come Lord Jesus:" and the Bible closes with a benediction in the form of a prayer to our Lord, "The grace of our Lord Jesus Christ be with you all." In short, whatever attribute or perfection the Father has, the same has

the Son likewise, according to our Lord's declaration, "All things that the Father hath are mine." (John xvi. 15.) "That men should honour the Son, even as they honour the Father, he that honoureth not the Son, honoureth not the Father which hath sent him." John v. 23.

Q. In accordance with this teaching of Scripture does our own Church pay worship and adoration to the Son equally with the Father?

A. Yes. The following are amongst the portions of the church service in which direct adoration is paid to our Lord. The greater portion of the Litany: the Collects for the 3rd Sunday in Advent, St. Stephen's Day, and 1st Sunday in Lent, the prayer of St. Chrysostom, and that portion of the Communion Service commencing, "O Lord, the only begotten Son Jesus Christ" to the end. The prayer in the visitation of the sick, "O Saviour of the world," &c. The prayer in the Burial Service, "O Lord God most holy, O holy and merciful Saviour," &c. There is hardly any service of the church which does not contain prayers addressed to our blessed Lord, as God.

Q. What influence should this belief in our Lord as the only begotten Son of God, have upon our hearts and lives?

A. It should teach us—I. *The great value, efficacy, and meritoriousness of the doings and sufferings of Christ for our Redemption.* For the distance which sin had caused between God and man was so great, that it was not the power and worth of any created man that could undertake the expiation, and satisfy the Divine Justice in man's behalf. This is the lesson St. Peter teaches us: "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." (I. Peter i. 18.) And St. Paul teaches the same lesson—"If the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much shall the blood of

Christ, who through the eternal Spirit, offered Himself without spot to God, purge your consciences from dead works to serve the living God?" Heb. ix. 13, 14.

II. This belief in Christ as the only Son of God, and Himself God, teaches us what *reverence and adoration are due from us to Him*, and why we should "honor the Son, even as we honor the Father,"—the Son being of the same essence and equal in majesty with His Father. "He that honoreth not the Son, honoreth not the Father which hath sent Him." (John v. 23.) "At the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth: and every tongue must confess that Jesus Christ is Lord, to *the glory of God the Father*." Phil. ii. 10, 11.

III. This belief teaches us *the Infinite Goodness of God*, in that He has given us His only Begotten Son to die for us—"In this was manifested the love of God towards us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I. John iv. 9, 10.

IV. This belief should *strengthen our hope and confidence in God in all our needs*, because we may reasonably presume that He who has done so great a thing as to give His only begotten Son, will not easily deny us anything. This lesson, too, the apostle teaches us to learn—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 32.

V. We learn *how all sin and iniquity is aggravated*, inasmuch as wilful sin is on this account not only disobedience to our Creator, but grievous offence against the infinite bounty and mercy of our Saviour: a most henious sin against the Son of God, who came down to "bless us in turning away everyone of us from his iniquities." (Acts iii. 26.)

By sin, therefore, we frustrate the merciful intentions of God for our salvation. This is what St. Paul teaches us, where he says that by our wilful sins we "crucify to ourselves the Son of God afresh, and put him to an open shame." (Heb. vi. 6.) "He that despised Moses' law died without mercy: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Hebrews x. 28, 29.

Lastly. This belief in Jesus as the only son of God *should beget in us charity towards our brethren.* For so St. John teaches us, "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through him. Beloved, if God so loved us, we ought also to love one another." I. John iv. 9, 11.

Q. We have now considered our Lord; 1, as regards His *name* (Jesus); 2, as regards His *office*, (Christ); 3, as regards His *relation to the Father*, (His only Son). What is it that we next express our belief in, as regards our Lord?

A. His relation to ourselves: that He is "*our Lord.*"

Q. In what sense is Jesus "our Lord"?

A. He is Lord, inasmuch as He is God, partaking of the divine nature, and as such is the Creator, and preserver of all things, which are therefore subject to Him as their Lord. In this sense Jesus is styled *Lord* in the Bible. "This is His name whereby He shall be called the Lord (Jehovah) our Righteousness." (Jer. xxiii. 6.) "I will have mercy upon the house of Israel, and will save them by the Lord (Jehovah) their God." Hos. i. 7.

Q. But is it in this sense—that is, as the Lord Jehovah, the *Lord* by virtue of His *Godhead*—that we use the word *Lord* in the creed?

A. No. Because our Lord's *Divine Nature* is sufficiently stated in the preceding article, which declares

Him to be the only begotten Son of God, and also because, both in the Creed, and the New Testament, the title *Lord* is peculiar to the Son, as distinct from the Father and the Holy Spirit.

Q. In what sense, then, is the title *Lord* used in the Creed?

A. It is applied to Jesus Christ as the *Lord of His Redeemed people.*

Q. Does Holy Scripture assign this title *Lord* to the second person in the Trinity, as expressive of some new dominion He has acquired by virtue of His being the Saviour and Redeemer of mankind?

A. Yes. In the following passages: "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both *Lord* and Christ." (Acts ii. 36.) "To this end Christ both died, and rose, and revived, that He might be *Lord* both of the dead and living." (Rom. xiv. 9.) "God hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and that every tongue should confess that Jesus Christ is *Lord.*" (Phil. ii. 10, 11.) "God raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be head over all things to the church." Ephes. i. 20–22.

Q. And what do these passages teach us?

A. They teach us that besides the dominion naturally belonging to our Saviour as *God*, equally with the Father, there has been conferred upon Him *as man* an universal dominion over all things, in regard to what as man He did and suffered.

Q. Was this new dominion which our Lord has acquired as the God-man, the subject of prophecy?

A. Daniel foretold, "I saw in the night, visions, and behold one like unto the Son of man: and there

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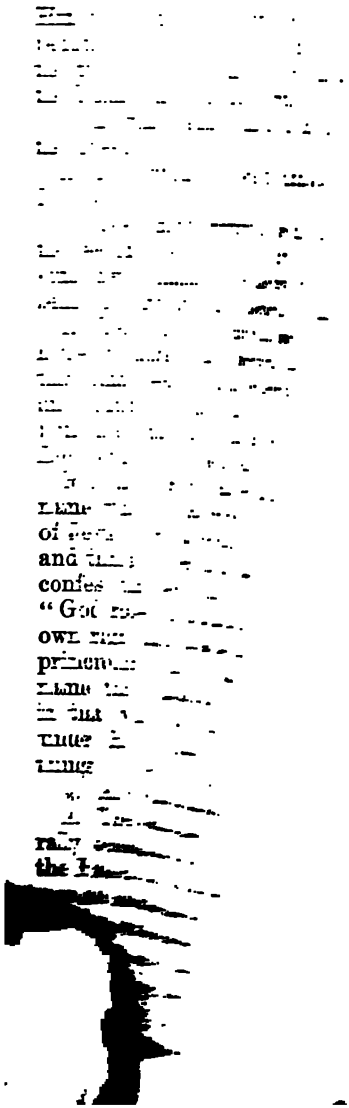

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was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." Dan. vii. 13, 14.

Q. What prerogative does our Lord speak of as especially belonging to Him as the *Son of Man*?

A. The *prerogative of forgiving sins* our Lord speaks of as His—"That ye may know that the *Son of Man* hath power on earth to forgive sins." (Matt. ix. 6.) And to this St. Peter alludes, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance unto Israel, and *forgiveness of sins.*" Acts v. 30, 31.

II. The *administration of justice and judgment are His*, as the *Son of Man.* "The Father judgeth no man, but hath committed all judgment unto the Son." . . . "and hath given Him authority to execute judgment also *because he is the Son of Man.*" (John v. 22, 57.) "It is He which was ordained of God to be the Judge of quick and dead." (Acts x. 42.) "He hath appointed a day in which He will judge the world by that Man whom He hath ordained." Acts xvii. 31.

III. *The distribution of rewards, and inflicting punishments* is His also. "The *Son of Man* shall come in the glory of His Father with his angels, and then shall He reward every man according to his works." (Matt. xvi. 27.) "We must all appear before the judgment seat of Christ." (II. Cor. v. 10.) "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. xxii. 12.

Q. Does our Lord always speak of Himself under that title which expresses that new nature which He has as the God-man?

A. Yes. Our Lord always uses that title in speaking of Himself. No less than forty or more

sayings of our Lord contain that expression, the "*Son of Man.*"

Q. You said just now that it was a prerogative of our Lord, as the God-man—*the Son of Man*—to forgive sins, and to punish; but had not our Lord this power, and did He not exercise it before His Incarnation?

A. Yes. He who made the world, was always Lord over that world which He had made.

Q. Does not the New Testament teach us this: that our Lord exercised a dominion before His Incarnation, and that by not submitting to that dominion, the Israelites sinned against the Second Person in the Trinity, and were punished by Him?

A. St. Paul admonishes us not to "tempt Christ, as some of the Israelites tempted Him, and were destroyed of serpents." (I. Cor. x. 9.) But they could not have tempted Him, unless He presided over them. Again—We are told that Moses "suffered affliction with the people of God": but we are also told that he suffered this because "he esteemed the reproach of Christ." (Heb. xi. 25, 26.) But Moses could not be reproached for Christ, unless Christ then existed, and presided over the Israelites. Again.—We find God telling Moses that He would "send His angel before them, to keep them in the way, and to bring them into the place which He had prepared." And the Israelites are admonished concerning this angel, that they should "beware of him, and obey his voice, and not provoke him. For that he would not *pardon their transgressions*, because God's name was in him." (Exod. xxiii.) Now as God will not give his glory to another, nor can any "pardon transgressions" but God only, it follows that this angel must have been God the Son (the same as is called "the angel of the covenant" (Mal. iii. 1), who even then was *Lord* over his people.

Q. In what sense, then, is Christ Lord over the new Israel, otherwise than over the ancient Israel;

that is to say, in what sense is the word *Lord* peculiarly applied to Christ in the creed?

A. As the *Redeemer, the Head of the new creation,* the church which He has "purchased with His own blood." Hence as Jesus, the Saviour, He is Lord. "Him hath God exalted to be a *Prince* and a Saviour." Acts v. 31.

II. As *Christ,* the anointed, He is *Lord*; for so did the angels style Him when announcing His birth into the world. "Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the *Lord.*"

Q. Now in order to understand the better this new dominion of our Lord as the *God-man,* let us consider that there are several meanings to the word *Lord*—such as a *Prince over subjects,* a *Master over servants,* an *Owner of goods, Teacher*—show me that Christ is *our Lord* in all these senses of the word.

A. I. He is our *Prince* and *Governor,* and we are His subjects. For to Him it was said, "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre." (Heb. i. 8.) It was also prophesied of Him that "the government should be upon His shoulder," and that "of the increase of His Government and peace there should be no end." (Isa. ix. 6, 7.) He is called the "King of Israel," "He shall reign over the house of Jacob for ever." (Luke i. 33.) "God has given Him to be head over all things to the church." (Ephes. i. 20.) Therefore, as a Prince over His subjects, Christ is "our *Lord.*"

II. Christ is Lord also in the sense of a *Master* over servants, for we are His servants. The church is a household and family of which Christ is the master. "Of Him the whole family in heaven and earth is named." (Ephes. iii. 15.) Our Lord speaks of Himself as the master of the house. "If they have called the master of the house Beelzebub, how much more shall they call them of His household?"

(Matt. x. 25.) "Christ," says the apostle, "is a Son over His own house, whose house are we." (Heb. iii. 6.) "He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's *servant*." (I. Cor. vii. 22.) "We have a *master* in heaven." (Ephes. vi. 9.) And our Lord says, "Blessed is that *servant*, whom his lord when he cometh shall find so doing." Matt. xxiv. 46.

III. Christ is "*our Lord*" in the sense of *Owner*, inasmuch as "He is the Lord that bought us." (II. Pet. ii. 1.) "We are not our own, we are bought with a price." I. Cor. vi. 19, 20.

IV. He is "*our Lord*" in the sense of *Teacher*; that is, the Lord of our understanding, which must be subject to the belief of what He tells: and the Lord of our practice which must be directed by His precepts. Thus does our Lord teach us,—"Ye call me Master (lit. *Teacher*) and Lord; and ye say well; for so I am . . . and I have given you an example, that ye should do as I have done to you." (John xiii. 14, 15.) "Be not ye called masters (lit. *guides in doctrine*), for one is your master *(guide in doctrine)* even Christ." (Matt. xxiii. 10.) Thus, then, in the sense of *Teacher*, or *guide in doctrine*, Christ is *our Lord*, and every thought is to be brought into captivity to the obedience of Christ." II. Cor. x. 5.

Q. Now, tell me what influence this belief in Jesus as *our Lord* should have upon our hearts and lives.

A. If Christ be *our Lord* and Master, then we must feel ourselves bound to submit to Him, and obey His will and laws—so He has Himself taught us, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke vi. 46.) And St. Paul says, "Know ye not, that to whom ye yield yourselves to obey His *servants* ye are to whom ye obey." Rom. vi. 16.

II. If Christ is *our Lord*, then we are not our own lords, nor our own in any sense, so that we must not seek to please ourselves, we must not "live

unto ourselves, but unto Him who died for us, and rose again." "For none of us liveth unto Himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be *Lord* both of the dead and the living." Rom. xiv. 7, 8, 9.

III. If Christ be *our Lord*, then can we have no other Lords in opposition to Him. This He Himself teaches us—"No man can serve two lords," and neither father, mother, wife, or children are to be put into competition with Him. Luke xiv. 26.

IV. If Christ be *our Lord*, then we must not seek to please men contrary to His will or commands. So wrote the apostle of himself—"If I yet pleased men, I should not be the servant of Christ," (Gal. i. 10), and he exhorts us, "whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. iii. 23, 24.

V. This belief in Christ as *our Lord* must regulate all power, authority, and dominion on earth, whether as regards those who rule, or those who obey. Parents are to "bring up their children in the nurture and admonition of the *Lord:* children are to obey their parents in *the Lord*: husbands are to love their wives, even as *Christ also loved the Church*, and gave Himself for it: wives are to submit themselves unto their own husbands, as *unto the Lord*. For as the church is subject unto Christ, so let the wives be unto their own husbands: masters are to behave to their servants, as knowing that they *have a master* in heaven. Servants are to be obedient to their masters, in singleness of heart, as *unto Christ*." Ephes. v. 22–25, vi. 1–9.

VI. This belief in Christ as *our Lord* obliges us to forbear rash and unkind censure. So St. Paul teaches—"To this end Christ both died, and rose,

and revived, that he might be Lord both of the dead and living."—Therefore "Why dost Thou judge Thy brother, or why dost Thou set at nought Thy brother? for we shall all stand before the judgment seat of Christ." (Rom. xiv. 10.) Rash censure or condemnation is an invasion of His right whom we call Lord. Therefore we must "Judge nothing before the time, until the *Lord* come." I. Cor. iv. 5.

VII. The belief that Christ is *our Lord* should regulate our practice in all acts of charity and humility. "If I your Lord and master have washed your feet, ye ought also to wash one another's feet." (John xiii. 14.) "He that is greatest among you, let him be as the younger: and He that is chief, as He that doth serve. For whether is greater, He that sitteth at meat, or He that serveth? is not He that sitteth at meat? but I am among you as He that serveth." (Luke xxii. 26, 27.) It should also beget in us patience under reproaches, affronts, and injuries, for "The disciple is not above His master, nor the servant above His *Lord*. If they have persecuted me they will also persecute you." Matt. x. 24, 25; John xv. 20.

Q. Does the church show in all her addresses to Christ that she regards Him as her Lord, in the sense we have been considering Him, *i.e.*, as the God-man, the Lord of His redeemed people?

A. Yes. The church never addresses Christ in prayer but as appealing to His *Godhead* through His *manhood*. The church offers up her prayers to Christ as the "*Redeemer of the world*"—she beseeches Him by His agony and Bloody Sweat: by His Cross and passion: by His precious Death and Burial: by His glorious Resurrection and Ascension"—as "The Lamb of God"—the "Son of David" (Litany)—as the "Lord Jesus Christ, who at His first coming" &c., (3rd Collect in Advent)—as "Jesus who standeth at the right hand of God" (Collect for St. Stephen)—as the "Lord, who for our sakes didst fast forty days and forty nights" (Collect for 1st

Sunday in Lent)—as The "Lord God, Lamb of God that taketh away the sins of the world" (Communion Service)—as the Saviour of the world, who by His cross and precious blood, has redeemed us" (visitation office)—as the Lord God most holy, Lord most mighty," but also, "Most *merciful Saviour*" (Burial Service). And the Church always enforces her appeals to God the Father, through the God-man Christ Jesus—the *Saviour*, the *Mediator*, the *Advocate*, the *Intercessor*, also "Through the *merits*," or "The *satisfaction*, or the *intercession* of His Son, Jesus Christ our Lord.

Q. Having now considered the article of our creed touching our Lord's person, in respect of—1, His *name* (Jesus); 2, His *office* (Christ); 3, His *relation to God* (His only Son); 4, His *relation to ourselves*, (our Lord)—what do we profess our belief in, in the next article of our creed?

A. In our Lord's *humiliation*.

Q. Of how many parts does this consist?

A. Two parts—1, His *Incarnation;* 2, His *Passion*.

Q. How is our Lord's *Incarnation* expressed in the creed?

A. "He was conceived by the Holy Ghost, born of the Virgin Mary."

Q. How is this expressed in the Nicene creed?

A. "He was Incarnate by the Holy Ghost, born of the Virgin Mary."

Q. What do you mean by the *Incarnation* of our Lord?

A. That act whereby the Son of God took man's nature unto His Godhead.

Q. How many persons are included in this article?

A. Three persons—1, our Lord, who became Incarnate; 2, the Holy Ghost by whose operation He became Incarnate; 3, the Virgin Mary of whom He was born.

Q. How is all this expressed in Holy Scripture?

A. All this is expressed in the message of the angel First to the Virgin Mary, and afterwards to Joseph.

"The angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: wherefore that Holy Thing which shall be born of thee shall be called the Son of God." (Luke i. 35.) "And, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus: for he shall save his people from their sins." Matt. i. 20, 21.

Q. What do these passages teach us?

A. That our Lord took our nature, but that He took it free from the taint of sin with which all we come into the world.

Q. Who was it that was conceived by the Holy Ghost, and born of the Virgin Mary?

A. It was God, the only begotten Son of God, and therefore Himself God.

Q. Was this signified by the angel who foretold His birth?

A. Yes. He said "That Holy Thing which shall be born of thee shall be called *the Son of God.*" (Luke i. 35.) And to Joseph it was said, "Thou shalt call His name Jesus; for He shall save His people from their sins." Jesus therefore must needs be God, for "who can forgive sins but God only?" Mark ii. 7.

Q. Was it foretold in prophecy that He who should be born of a Virgin was God?

A. Yes. "All this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted, is God with us." Isa. vii. 14, Matt. i. 23.

Q. Can you name some other passages which teach the same thing, viz., that He who became man was also God?

A. St. John says, "In the beginning was the

Word, and the Word was with God, and the Word was God," and this Word who was with God, and was God, was "made flesh, and dwelt among us." (John i. 1–14.) St. Paul tells us that he who "made himself of no reputation (lit. *emptied himself*) was he who being in the form of God, thought it not robbery to be equal with God." Phil. ii. 6, 7.

Q. How does the second article of our church declare this doctrine?

A. "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the Womb of the blessed Virgin, of her substance." Art. ii.

Q. How did our Lord become man? Was He who was God so changed as to become man instead of God?

A. No. Our Lord was not turned into flesh, for then He would have been no longer God; because that which is turned into another thing is no longer what it was before. But our Lord did not cease to be God. When he became man, He did not cease to be what He was before, only He became what before He was not. He had always been *God*, he now became *God* and *Man*.

Q. Were the two natures of our Lord, the Godhead and Manhood, confused or mixed together?

A. No. When two things are mixed together, then something is produced which is neither one thing nor the other, but a substance composed of both. Thus, wine when mixed with water produces that which is neither pure wine nor pure water. If, therefore, our Lord's *Godhead* had been mixed up with, or confused with His *Manhood*, he would have been neither God nor man, but something composed partly of the one, and partly of the other. Whereas both natures of our Lord, His *Godhead* and *Manhood*, remained perfect and entire, each retaining its essential and natural properties.

Q. Is it possible that our Lord's two natures, His

Godhead and Manhood, should have been changed, one into the other?

A. No. Our Lord's Godhead could not be changed into His Manhood. For how could the *Godhead* which is "Eternal, immortal, invisble, without body, parts, or passions," be turned into that which is mortal, visible and infirm, suffers, and dies. Nor could the *Manhood* be turned into *Godhead*: for how could that which did not subsist before the Incarnation, be turned into that which had no beginning, but was from everlasting: and how could our Lord ever be called man, if His Manhood, by being changed into Godhead, had been destroyed? Or how could the Word be said to be "*made flesh*," if the flesh was turned into the Word? Or how could He be called God, if His Godhead had been lost in His Manhood?

Q. When you say that our Lord became man, do you mean that our Lord had a human body, and a *Human Soul?* Or do you mean that our Lord had a human body, but that His *Godhead* was to His body in the place of a *Soul?*

A. I mean that our Lord had a *perfect Human Body*, and in that body was a *perfect Human Soul.* Because a man without a soul would not be a *perfect* man. But our Lord was a *perfect Man*, and therefore He had a *perfect Soul*, as well as a perfect body, whilst at the same time His Godhead which was united with His Manhood remained perfect and entire also.

Q. But if this be so, must there not have been two persons in our Lord—the person of the perfect Godhead, and the person of the perfect Manhood?

A. No. The two perfect natures are so united that God and man make but one Christ. As in the Blessed Trinity, there are three persons, yet but one nature: so in Christ there are two natures, and yet but one person. It was not the *divine nature* which assumed a *human person*, but it was the *Divine Person* which assumed *human nature.*

Q. And were the two natures in our Lord so united that they can never again be separated?

A. Yes. The Godhead and Manhood in our Lord can never be separated. The union could not be separated even when our Lord underwent death; for He raised Himself from the dead, He reared up "The temple of His own body." (John ii. 20.) *As God* He was able to raise Himself, *as man* He was capable of being raised. Thus, whilst the union between *body* and *soul* was separated, the union between the *Godhead* and *Manhood* was continued.

Q. How is all this expressed in the Athanasian creed?

A. We are told that "It is necessary to everlasting salvation that we believe rightly the Incarnation of our Lord Jesus Christ," and that "The right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man: God, of the substance of the Father, begotten before the worlds, and man, of the substance of His mother born in the world, perfect God, and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His manhood. Who, although He be God and Man, yet He is not two, but one Christ: one, not by the conversion of the Godhead into flesh, but by taking the manhood into God: one altogther: not by confusion of substance but by unity of person: for as the reasonable soul and flesh is one man, so God and man is one Christ." Athan. Creed.

Q. And how does the second article of our Church express this?

A. It says that "Two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very man." Art. ii.

Q. How is this expressed in Holy Scripture?

A. "In Him dwelt all the fulness of the Godhead bodily." (Col. ii. 9.) "God was manifest in the

flesh." (I. Tim. iii. 16.) And our Lord always asserted His Godhead as united with His Manhood. He took to Himself the name "I AM," which is the name that the great Jehovah would that the Children of Israel should know Him by." (Exod. iii. 14, John viii. 58.) The reason of the Jews stoning Him was that He "being a Man, made Himself God." (John x. 33.) For this they sought to kill Him, because He said that "God was his Father, making Himself equal with God." (John v. 18.) "Have I been so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father: and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me?" John xiv. 9, 10.

Q. But are there not some sayings of our Lord which seem to contradict this doctrine, that He is God, equal to the Father? For instance, does He not say in one place, "The Father is greater than I"? (John xiv. 28.) And did He not say to one who called Him good, "Why callest thou Me good? There is none good but One, that is God." (Matt. xix. 16, 17.) And does not this look as though our Lord disclaimed the right of being called God?

A. The passages "I and the Father are One," and "The Father is greater than I," only prove what we have been asserting how truly our Lord had two natures, the Godhead, and the Manhood. His *Godhead is so perfect*, that He and the Father therein are One: He is "equal to the Father, as touching His *Godhead*:" whilst at the same time *His Manhood is so perfect*, that, as regards it, "The Father is greater than He": He is "inferior to the Father, as touching His Manhood." As regards our Lord's question to the young ruler, it was of the same kind as that which He put to the Pharisees—"Why doth David in spirit call Christ Lord?"—a question put, not as denying his Godhead, but to see how far others were ready to assert it. The question, "Why callest thou me Good? There is none good but

one, that is, God," was a question put to try how far the young ruler believed in our Lord's Godhead. If he did not believe in His Godhead, why did he call Him good?—a title which belongs to the Godhead only. Had the young ruler professed that belief he would have received the same praise accorded to St. Peter, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 17.

Q. And do we find this union of the *perfect Godhead* and the *perfect Manhood* practically displayed in our Lord's life, as well as inculcated in His doctrine?

A. Our Lord's whole life on earth was one continued display of the power of the *Godhead*, united to the weakness of the *Manhood*. He who as *Man* hungered, as *God* fed five thousand with a few loaves and fishes. (Matt. iv. 2, xiv. 19.) He who as *Man* slept in the ship, as *God* "rebuked the winds and sea, and they obeyed Him." (Mark iv. 38, 39.) He who as *Man* wept at the grave of Lazarus, as *God* raised him from the dead. (John xi. 35–43.) He who as *Man* sat wearied on the well of Samaria, as *God* told the woman of Samaria "all that ever she did." John iv. 6–29.

Q. What lessons may we draw from this doctrine of our Lord's perfect Godhead and perfect manhood?

A. It teaches us the value and efficiency of that redemption which was wrought out for us by Jesus Christ.

Q. And how does this union of the Godhead and manhood in the person of our Lord prove the value and efficacy of the redemption wrought out for us?

A. Because there are two things wherein man stands indebted to God. First, *he owes Him obedience to His laws*: secondly, he *owes satisfaction to His justice for his disobedience*. But man was unable to pay either of these debts, and therefore, unless some one could be found willing to undertake and able to pay both these debts for man, he would have to be cast into prison.

Q. But could no man be found to pay the debt?

A. No mere man could pay the debt, because none but one that is equal to God can perform obedience for man; because everyone that is inferior to God depends upon God, and therefore is bound to do all he can for God upon his own account. And it is impossible for anyone to do more for God than he is bound to do, inasmuch as "after he has done all he is an unprofitable servant," having only "done that which it was his duty to do."

Q. What is it, then, that is required in him who would make satisfaction to God for us?

A. We require someone who is not bound to pay anything for himself, and whose obedience, therefore, may be set down to our account.

Q. But where can such an one be found?

A. Only among the persons of the Blessed Trinity, each one of which is perfect God, and therefore owes the other nothing; so that whatever one person in the Trinity does more than the others may justly be accounted a work of supererogation, and therefore may be imputed to others who may be accounted as obedient by it.

Q. But was it enough that man's debt of obedience should be paid by one who was able to pay it? Was nothing more required?

A. There was another debt to pay, *the debt of satisfaction to God's Justice.* And this debt could only be paid by some one bearing the punishment due to man's sins. But He who, as *God*, could pay the debt of *Obedience*, could not, as *God* only, pay *the debt of Satisfaction* by bearing the punishment due to sin, because that punishment is death. "Without shedding of blood is no remission." (Lev. xvii. 11, Heb. ix. 22.) But God, *as God*, could not shed blood: it was needful, therefore, that He who would be man's deliverer, should be man as well as God; because if He was God and not man, He could not suffer: and if He was man and not God, He could not

satisfy by His sufferings, because all He could suffer would be due to His own sins.

Q. And has our Lord shown himself able to perform this two-fold office—that of *paying man's debt of obedience*, and that of *making satisfaction to God's Justice*, by bearing the punishment due to man's sin?

A. Yes. As *God*, our Lord has performed a perfect righteousness for us: and as *man*, He has made satisfaction for our sin by shedding His blood for us upon the cross.

Q. And how has our Lord's perfect Righteousness and death availed to make a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." *Consecration Prayer, Holy Communion.*

A. Because our Lord was not *a Man* merely, but *the Man*, *i.e.*, *the Man* in whom all others were. Our Lord was, in fact, *Human Nature*. Our Lord did not become *a Man*, or His obedience and death could have availed only for the satisfaction of *one man's sins*. But "The Word was *made flesh*." Our Lord was the Being in whom all human nature was concentrated, perfect and entire.

Q. Is there not some title given to our Lord in Holy Scripture which expresses all this?

A. He is called in Scripture "the *Last Adam*," "*the Second Man*." I. Cor. xv. 45–47.

Q. And why is our Lord so called?

A. Because, as the first Adam who was the head, or representative of the whole human race, was not merely *a* man, but *all* men, so that when he sinned, all sinned in Him, and when death was passed upon Him, it was passed upon the whole human race which He represented: even so it was necessary that our Lord should be the same: that He should be what the first man was,—the *representative of the whole human race*, that so in Him the whole human race might *undergo* that sentence of death which in the First Adam was passed upon the whole human race.

And so it was, that instead of the sentence of death being executed successively upon every individual of the human race, to the end of time, it was executed all at once upon Him, who, as the Second Adam, had taken into His Godhead the whole of human nature.

Q. How is this doctrine expressed in Holy Scripture?

A. In the following passages—"If by one man's *(Adam's)* offence, death reigned by one *(Adam)*: much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one *(Adam)*, judgment came upon all men to condemnation: even so by the righteousness of one *(Jesus Christ)*, the free gift came upon all men unto justification of life. For as by one man's *(Adam's)* disobedience many were made sinners, so by the obedience of one (*Jesus Christ*) shall many be made righteous." Rom. v. 17–19.

Q. Now tell me, what lesson should this belief in our Lord's Incarnation teach us?

A. It should have—I. *A powerful influence upon our minds, causing us, with love and gratitude, to adore the infinite goodness of God*, who hath been pleased to stoop so low, that He might raise us up so high. This consideration should make us strive to "comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge." Ephes. iii. 18, 19.

II. *It should beget in us humility.* If the Son of God willingly submitted to abase Himself: shall we seek to exalt ourselves? If He parted with all His glory for us, shall we be unwilling to part with anything for Him? This is the lesson St. Paul teaches —"Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation (lit: *emptied Himself*), and took upon Him the form of a servant, and was made in the

likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross." (Phil. ii. 5, 6, 7, 8.) It should teach us also to "know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." II. Cor. viii. 9.

III. This belief in our Lord's Incarnation *should raise our minds to the dignity of our nature*, which by our Lord's Incarnation is so advanced that we become closely allied to God, an honor which angels cannot boast of, or aspire to. For our Lord "took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. ii. 16.

IV. This belief in our Lord's Incarnation should teach us *the need of sanctification*. For if the Son of God could not assume our nature till it was sanctified by the Holy Ghost, so neither will He take us to Himself, so long as our nature remains unsanctified. For though our Lord took our nature upon Himself, yet He took not the corruption of our nature: which being *rejected* by Him, is not to be *retained* by us. The purity of our Lord's *natural generation* infers the necessity of our *spiritual regeneration*. For this cause we are born again in Holy Baptism by the same power whereby our Lord was conceived in the womb of the Virgin, that is, the power of the Holy Ghost. And we become brethren to Him in the Spirit, by the same agent whereby He became our brother in the flesh. And one object of our Lord's Incarnation was to "bless us in turning every one of us from His iniquities." (Acts iii. 26.) And "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world." For to this end did Christ "give Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Tit. ii. 11–14.

Q. How is this lesson of sanctification, which is taught us by our Lord's Incarnation, set forth in the service for the Holy Communion?

A. The proper preface for Christmas-day teaches us to "give thanks unto God, because He did give Jesus Christ, His only Son, to be born for us: who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, His mother: and that without spot of sin, to *make us clean from all sin.*" (See proper preface for Christmas).

Q. What feeling should this article of our Creed, that our Lord was "born of the Virgin Mary," beget in us towards the Virgin Mary herself?

A. It should beget in us that feeling which, under the inspiration of that Holy Spirit which overshadowed her, she herself foretold should possess all people—"all generations shall call me blessed." (Luke i. 48.) That feeling which inspired Elizabeth to cry out, "Blessed art thou among women." (42.) We must take care not to rob the Virgin Mary of that regard and esteem which is hers by virtue of her being the mother of our Lord.

Q. Are we to pay any religious worship to her, either in the form of prayer or praise?

A. No. That would be idolatry, a worshipping of the *creature*, which is so often condemned in Holy Scripture.

Q. May we beg of her to intercede for us with her Son, our Lord Jesus Christ?

A. No. That would be making *two* mediators between God and man, whereas Scripture tells us there is but *one*, "The Man Christ Jesus." (I. Tim. ii. 5.) To suppose that we needed the intercession of the Virgin Mary, would be to lose sight of our Lord's Incarnation, whereby He is *Perfect Man* as well as *Perfect God.* It is because we "have an High Priest who can be touched with the feeling of our infirmities," that we come "boldly to the throne of grace." (Heb. iv. 15, 16.) And as we need no mediator between ourselves and God the Father,

save "the Man Christ Jesus," so we need no other mediator between ourselves and God the Son. There is one mediator between ourselves and Christ, *as God*, and that is, Christ *as Man*. His *Humanity* is the one medium between us and His *Godhead*.

Q. Explain this more fully.

A. Our Lord is one of three things. Either He is only *man*, in which case the prayers of the Virgin, equally with our own, would be idolatry, a worshipping a creature, and so of no worth: or our Lord is *only God*, in which case the Virgin can claim no more relationship to Him than we ourselves can: or, which is the fact, our Lord is *God and Man*, and so we need no other mediator between us and Him, or between us and the Father, than His *Humanity*, by virtue of which "He was in all things made like unto His brethren, that He might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people." (Heb. ii. 17.) So that there can be no conceivable case in which the Virgin Mary can be a mediator, either between ourselves and the Father, or between ourselves and Christ.

Q. Is there anything in Holy Scripture which can be in any way interpreted into an encouragement to pay worship to the Virgin Mary?

A. No: but just the contrary. For after the annunciation of the angel that she should be the mother of our Lord, the virgin sinks below the horizon as the Sun of Righteousness rises above it. She is mentioned only four times in the Gospel history, and each time in a character the very opposite to that of a Mediator between man and her Divine Son. Even when our Lord was but twelve years old, and as man was subject to His parents, He would brook no control when engaged about His heavenly "Father's business." (Luke ii. 49.) On another occasion He would not permit His mother to dictate to Him either the time or the mode in which He *should* exercise His Divine power. (John ii. 4.)

Again: When some informed Him that His "Mother stood without, desiring to speak with Him," our Lord drew their thoughts away from that relationship which His mother held to Him in particular, to that connection which all hold to Him, as children of God—"Who is My mother, or My brethren? . . . Whosoever shall do the will of God, the same is My brother, and sister, and Mother." (Mark iii. 31.) And ere our Lord resigned His spirit into His Father's hands on the cross, He seems to have also resigned the relationship between Himself and His mother. For surely one must see something more than mere *filial* affection and regard for His mother's future welfare, in the words "Woman, behold (not in *Me*, but in my beloved apostle) *thy Son*." And to the apostle, Behold (not *My* but) *thy mother*." (John xix. 26.) After the resurrection, the Virgin Mary is spoken of but once, and that, not as *interceding for*, but *uniting with others* in prayer to God." Acts i. 14.

Q. What does all this teach us?

A. That whilst we must, by all means, preserve that regard and veneration for the Virgin Mary which is due to the mother of our blessed Lord, we must be equally on our guard against giving to her any portion of that honor and worship which is due only to the persons in the Holy Trinity.

Q. We have now considered the *Incarnation* of our blessed Lord, as the first part of His *Humiliation*—what is the next part of that humiliation which we express our belief in?

A. His *Passion*: that He *suffered under* Pontius Pilate, was *Crucified, Dead*, and *Buried*, He *descended into Hell.*

Q. Why does the Creed pass over the actions of our Lord's life on earth, between His *Birth* and His *Sufferings?*

A. Because the actions of our Lord's life are included in the word *Christ*, and because His *suffering* was the chief end of His being conceived and born.

St. Paul tell us, He took that body which was "prepared for Him," to make an "offering of it." Heb. x. 5–7.

Q. Were our Lord's sufferings the subject of prophecy?

A. Yes. Our Lord always spake of His sufferings as having been the subject of prophecy. "*It is written* of the Son of Man, that He must suffer many things, and be set at nought." (Mark ix. 12.) And after His sufferings had been undergone, He spake of them as the fulfilment of prophecy.—"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke xxiv. 25–27.

Q. Can you tell me what was foretold concerning our Lord's sufferings, beginning at Moses?

A. Our Lord's sufferings were foretold in the first prophecy which was made after the Fall, for though He was to "bruise the serpent's head," the serpent was to "*bruise His* heel." (Gen. iii. 15.) The twenty-second psalm foretells our Lord's sufferings, the first verse of which our Lord uttered on the cross. (Compare Ps. xxii. 7, 8–16–18, with Matt. xxvii. 35–43, Luke xxiii. 34, John xix. 23, 24, Ps. lxix. 21, John xix. 28.) The prophet Isaiah gives a full description of our Lord's sufferings. (Isa. liii.) The prophet Daniel foretold that Messiah should be cut off. Dan. ix. 26.

Q. Is there not a prophecy of the Patriarch Jacob which has been supposed to refer to the sufferings of Christ?

A. Yes. "Binding His foal unto the vine, and His ass's colt unto the choice vine: he washed His garments in wine, and His clothes in the blood of the grapes." (Gen. xlix. 11.) These words are supposed to have reference to the Shiloh, or Messiah, of whom the patriarch had just spoken—and to be a

prophecy of that ass our Saviour rode in triumph on, just before His crucifixion, and of that blood of His wherewith His garments should be dyed. And this seems agreeable to the prophecy of Isaiah, which compares our Lord's blood to the blood of the grape, in language similar to that of the Patriarch. (Isa. lxiii. 1–3.

Q. How were our Lord's sufferings foretold in types?

A. In the offering up of the ram in the stead of Isaac. (Gen. xxii. 13.) In the sacrifices of the Law which signified that "without shedding of blood could be no remission." Heb. ix. 22.

Q. What sufferings were those which prophecy foretold our Lord should undergo, as regards His *Body*, previous to His crucifixion?

A. Those of which the prophet speaks, "He was despised and rejected of men; "He is brought as a lamb to the slaughter," "He is taken from prison and from judgment." (Isa. liii.) "He gave His back to the smiters, and His cheeks to them that plucked off the hair: He hid not His face from shame and spitting." l. 6.

Q. And does the Gospel history show that our Lord did undergo these *bodily* sufferings?

A. Yes. He was first led to the house of Annas, the High Priest, where he was struck by one of the officers of the High Priest. (John xviii. 22.) From the house of Annas, He was led to that of Caiaphas, to undergo still greater insults and sufferings: for there they did "spit in His face, and buffet Him, and others smote Him with the palms of their hands." (Matt. xxvi. 67.) From the hall of Caiaphas our Lord was led to the judgment seat of Pilate, and from thence to Herod, who "with His men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate, who chastised Him." (Luke xxiii. 1–11.) Thus was our Lord, according to prophecy, "despised and rejected of men, buffeted, spitted on, taken from prison, and from judgment."

Q. Had our Lord any other sufferings besides those which He endured in His *Body?*

A. As our Lord was *perfect man*, He had a *human soul*, as well as a *human body*, and so He suffered in His *soul* as well as in His *body*.

Q. What prophecies were those which foretold the sufferings of our Lord's *soul?*

A. "He was oppressed, and He was afflicted." "Is it nothing unto you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger." (Lam. i. 12.) "Reproach hath broken My heart: and I am full of heaviness." Ps. lxix. 20.

Q. What were those sufferings which our Lord endured in His *human soul?*

A. They were such as none else ever endured, and we can only form some faint idea of what these sufferings were, from the language in which the evangelists describe them, each one employing different expressions, as though at a loss for words to describe such unknown sufferings. Thus St. Matthew says "He began to be sorrowful and very heavy." (Matt. xxvi. 37.) St. Mark, "He began to be sore amazed, and to be very heavy." (Mark xiv. 33.) St. Luke, "He was in an agony; and His sweat was as it were great drops of blood falling down to the ground." (Luke xxii. 44.) St. John contents himself with repeating our Lord's own words, in anticipation of those sufferings, "Now is My *soul* troubled, and what shall I say? Father save me from this hour." John xii. 27.

Q. Can we understand what these sufferings of our Lord were?

A. No. They as far surpass our understanding as does His Incarnation. And hence there is an ancient Liturgy which says "By Thine *unknown* agonies, Good Lord, deliver us."

Q. But though we cannot understand what our Blessed Lord's great sufferings were, are there any

passages of Scripture which give us an insight into the cause of them?

A. The following passages of Scripture teach us what was the cause of our Lord's sufferings. Thus the prophet Isaiah says "The Lord laid on Him the iniquity of us all." "For the transgression of my people was He stricken. He shall justify many: for He shall bear their iniquities. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." (Isa. liii.) "Christ was offered to bear the sins of many." (Heb ix. 28.) "Who His Ownself bare our sins in His Own body on the tree." I. Pet. ii. 24.

Q. And what do such passages teach us?

A. That, as our Lord was not *a* man merely, but was *all* men, the whole human nature being in Him, as it had been in the First man, Adam: so He had to bear the sins, not of this man, or that man, but *of the whole human race.* Our Lord, being the second Adam, had to restore all that was lost in the first Adam. But in doing this He had to bear the iniquity of the whole human race. "The Lord laid on Him *the iniquity of us all.*"

Q. Must not this burthen have been very grevious to the spotless Son of God?

A. Yes. Sin is grevious even to men in proportion to their holiness. The psalmist complains, "Mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me." (Ps. xxxviii. 4.) And in the service for the Holy Communion we are taught to say, "The remembrance of our misdoings is grievous unto us: the burden of them is intolerable." If this, then, is the case with good men, as regards their own individual sins, what a burden must have been the sins of the whole world to Him "who did no sin, neither was guile found in His mouth;" but, "who His own self bare our sins in His own body on the tree." I. Pet. ii. 22, 24.

Q. But had not our Lord something to bear besides the burden of the sins of the world?

A. Yes. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." Isa. liii. 5.

Q. What do these passages tend to show?

A. That in bearing the sins of the whole world, our Lord had also to bear the *punishment due to those sins.*

Q. And what is that punishment?

A. The wrath of God, the loss of God's countenance and favour.

Q. And does not this account for, and explain, as far as we can understand it, that wonderful cry upon the cross, "My God, My God, why hast Thou forsaken me?"

A. Yes. One principal consequence of sin being the loss of God's countenance, our Lord had to endure this in "bearing our iniquities." And this is a punishment which even men have felt to be grievous in proportion to their goodness. The psalmist felt this to be a grievous burden. "I will say unto God, my rock, why hast thou forgotten me?" (Ps. xlii. 9.) "Cast me not away from Thy presence: and take not thy holy spirit from me." (li. 11.) "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." (lxxiii. 25.) If, then, the loss of God's countenance be so grievous to good men, what must it have been to Him in whom the Father had been well pleased, until for man's sake He bore the wrath due to sin?

Q. Are there not some sayings of our Lord, which He uttered as His hour drew near, which show what the withdrawal of the Father's countenance must have been to Him?

A. In His last prayer, just before His hour was come, our Lord dwells upon that union which had ever existed between the Father and Him. "Now, O Father, glorify Thou Me with Thine own self with

the glory which I had with Thee before the world was." (John xvii. 5.) "That they all may be one; as Thou, Father, art in me, and I in Thee: Father, I will that they also whom Thou hast given me, be with me where I am: that they may behold my glory, which Thou hast given me: for thou lovedst me before the foundation of the world." O righteous Father the world hath not known Thee, but I have known Thee." (21, 24, 25.) If we contrast these words with those which our Lord uttered upon the cross, "My God, my God, why hast Thou forsaken me?" we shall in some measure understand the separation which sin had created between our Lord and His heavenly Father, as regards that nature which he had taken into His Godhead, and in which He bare the iniquities of the whole world.

Q. What may we gather from the fact of our Lord using the word *God* in His cry upon the cross, instead of the word *Father*, which He had always employed before?

A. The same doctrine which has been already stated—that on account of the sins which our Lord was then sustaining, and for which He was enduring the curse, the Father was to Him an unreconciled God. It was the cry of the whole human race under the curse of God, in the person of its surety. But when our Lord had accomplished the work of Redemption, when He could say "It is finished," He again employed the title which He had ever used —"*Father*, into Thy hands I commend my spirit." (Luke xxiii. 46.) And after His Resurrection He uses that endearing title as applicable to the whole human race in common with Himself—"I ascend unto my Father, and your Father; and to my God and your God." John xx. 17.

Q. What was it that enabled our Lord to sustain the burden of man's sins whilst Himself remaining sinless?

A. It was the Holy Ghost, by whom He was conceived in the womb, and which lighted upon Him at

His baptism, which upheld our Lord's humanity amid the pains and sufferings which He endured in bearing the sins of the whole world.

Q. It was not, then, our Lord's *Godhead* which sustained His *Manhood* in bearing the burden of man's sins, and the wrath of God due to those sins?

A. No. Because, in that case, it would not have been our Lord's *perfect Manhood*, but His *Manhood sustained and upheld by His Godhead*, which enabled Him to endure the conflict. Whereas our Lord, having become one of us, employed only the weapons of warfare with which we are gifted. Not by the indwelling Godhead, but by the Holy Ghost did He continue without sin. Only in Him was perfect that which in us is imperfect. For "The Father gave not the spirit by measure unto Him." John iii. 34.

Q. Does Holy Scripture assert the operation of the Holy Spirit in the offering up of our Lord?

A. St. Paul says that it was "Through the eternal Spirit He offered Himself without spot to God." (Heb. ix. 14.) "He was put to death in the flesh, but quickened by the Spirit." I. Peter iii. 18.

Q. But whilst our Lord endured those unknown sufferings in His human soul and body—His perfect manhood sustained by the Holy Ghost—did He nevertheless at the same time give proofs of His *Perfect Godhead* which was distinct from His manhood?

A. He did this in several instances. When the band of men and officers came to take Him, our Lord said unto them, "whom seek ye? and they answered Him, Jesus of Nazareth. Jesus said unto them "I AM" (not "I am *He*" as our translation has it.) Thus our Lord a second time asserted His Godhead by taking to Himself the great name of Jehovah. (Exod. iii.14). And these words, *I AM*, so well understood by the Jews as an assertion of divinity, had such effect upon the band of officers, that, as by a miracle, they were felled to the ground. (John xviii. 5, 6.) Like

Moses when Jehovah made himself known unto him, they hid their faces, for they were afraid to look upon God. (Exod. iii. 6.) Our Lord also exercised His miraculous power at this time, by healing the servant of the High Priest whose ear Peter cut off. Thus was our Lord's *Godhead* ever manifested, even when His manhood was most debased.

Q. What is intended by the words *under Pontius Pilate?*

A. *Under Pontius Pilate* denotes the *Time when*, the *Person* under whom, the *Place* where, and the *Manner* how our Lord suffered.

Q. Will you explain this?

A. I. Our Lord's sufferings were in the *Time* of Pontius Pilate, that is "The fulness of time," when the sceptre was departed from Judah, and the sovereign power was in the hands of a *Roman*. Gen. xlix. 10.

II. Under *Pontius Pilate* declares the *Person* under whom our Lord suffered—a *heathen*, whereby was fulfilled the prophecy which declared that the "*heathen* should furiously rage together," as well as "The people (the Jews) imagine a vain thing": and that "The Kings of the earth (the *heathen* world) should set themselves against the Lord," as well as "The Rulers (of the Jewish people) take counsel against the Lord, and against His anointed." Ps. ii. 1, 2.

Q. Are we told in Scripture that this prophecy was thus fulfilled in Christ?

A. In the prayer offered up by the infant Church we find these words—"Of a truth against Thy holy child, Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done." (Acts iv. 27, 28.) And hereby, too, was signified how that the sins of all men did jointly bring our Lord to death, and conspire against a common Saviour: it being decreed by God that the

Jews should "deliver Him up to the *Gentiles*, to mock, and scourge, and crucify Him." (Matt. xx. 19.) The Jews out of envy and malice delivered Him up, accused, and desired that He might be slain: the *Gentiles* out of ignorance, profaneness, and injustice, condemned and executed Him: and thus did our Lord suffer for His enemies, both *Jews* and *Gentiles*, and "reconciled both unto God in one body by the cross, and came and preached peace to them that were afar off, and to them that were nigh." Ephes. ii. 16, 17.

III. *Under Pontius Pilate* fixes the *Place* of our Lord's suffering to *Judea*, of which Pontius Pilate was known to be governor; and to *Jerusalem*, where he had his tribunal—that Jerusalem whose character it was to be the "killer of the prophets, and a stoner of them that were sent to her:" and out of which our Lord declared it was "impossible that a prophet should perish." Luke xiii. 33, 34.

IV. *Under Pontius Pilate* determines the *Manner* of our Lord's death, which is expressed in the article He "was crucified."

Q. How does this determine the *manner* of our Lord's death?

A. Because crucifixion was not a *Jewish*, but a *Romish* punishment.

Q. Had the Jews power to put our Lord to death?

A. No. Because they had fallen under the dominion of the Romans, and so could only deliver our Lord up to the Roman Governor, to be dealt with according to the law of the Romans. When Pilate therefore told them to take our Lord and "Judge Him according to their law," they said, "It is not lawful for us to put any man to death." John xviii. 31.

Q. Does the evangelist make any remark upon this saying of the Jews?

A. Yes. "That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die." 32.

Q. What saying of our Lord did St. John here allude to?

A. "The Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles, to mock, and to scourge, and to crucify." Matt. xx. 19.

Q. Was there not some other saying of our Lord by which He "signified what death He should die?"

A. He said, "when ye have *lifted up* the Son of Man, then ye shall know that I am He." (John viii. 28.) "I, if I be *lifted up*, will draw all men unto me." xii. 32.

Q. If our Lord had been put to death under the Jewish law, what death would He have suffered?

A. He would have been stoned.

Q. What crime was stoning the punishment for amongst the Jews?

A. Blasphemy. "He that blasphemeth the name of the Lord shall surely be put to death, and all the congregation shall stone him." Lev. xxiv. 16.

Q. Did the Jews ever attempt to stone our Lord for blasphemy?

A. When our Lord took to Himself the great name of Jehovah, *I AM*, they took up stones to stone Him. (John viii. 58, 59.) When our Lord declared, "I and the Father are one, they took up stones again to stone Him . . . and said, for a good work we stone Thee not; but for blasphemy, and because that Thou, being a man, makest Thyself God." x. 30–33.

Q. And was this the crime of which they accused our Lord before Pilate?

A. "They said, We have a law, and by our law He ought to die, because He made Himself the Son of God." John xix. 7.

Q. Can you mention any types of our Lord's death which were fulfilled by His crucifixion, which would not have been fulfilled if He had been stoned?

A. The brazen serpent "lifted up by Moses in the

wilderness," which our Lord tells us was a type of His death upon the cross. (Numb. xxi. 9, John iii. 14.) The paschal lamb, of which "*a bone was not to be broken.*" Exod. xii. 46.

Q. Can you mention any prophecies which were fulfilled in our Lord's crucifixion which could not have been fulfilled if He had been stoned according to the Jewish law?

A. "They pierced My hands and My feet." (Ps. xxii. 16.) "He keepeth all His bones, so that *not one of them is broken*" (Ps. xxxiv. 20.) "He that is hanged is the curse of God"—(Deut. xxi. 23)—a prophecy which St. Paul tells us was fulfilled in our Lord's crucifixion—"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." (Gal. iii. 13.) Not one of these prophecies could have been fulfilled had our Lord been stoned.

Q. Tell me what do these sufferings of our Lord teach us?

A. Many things. I. They assure us of *the reality of our Lord's human nature*—that He was *very man.* When we see how our blessed Lord suffered, both in His human body and soul, we feel assured that, as God cannot suffer, our Lord must have been *Perfect man.* Whilst God and not man, our Lord could not suffer if He would, neither would He suffer if He could. But when He became man as well as God, He both could suffer what He would, and would suffer what He could.

II. Our Lord's sufferings are calculated to *draw forth our admiration of the love of each person in the Holy Trinity particularly concerned in our redemption.* First: the love of the *Father* contriving and permitting it, "God so loving the world, as to give His only begotten Son." (John iii. 16.) Secondly: the love of the Son agreeing to, and accomplishing the salvation of the world, even to the death, for "greater love hath no man than this, that a man lay down his life for his friends." (John xv. 13.) Thirdly: the love

of the *Holy Ghost*, conspiring in that wonderful act of redemption—by miraculous operation causing our Lord to be made man: and by communications of Divine virtue and strength supporting His human nature, as through the whole course of His life, so especially in His sufferings, so that "through the Eternal Spirit our Lord did offer Himself without spot to God." Heb. ix. 14.

III. The sufferings of Christ are calculated *to beget in us hope and consolation*, because they display His fitness and readiness to pity and support us in all our sufferings. Having suffered Himself in our nature, and been subject to misery, He can feel for, and sympathise with those who suffer. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." (Heb. ii. 18.) "For we have not an High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." iv. 15.

IV. The sufferings of Christ *should give us right and proper notions of the nature of our Christian profession:* which is designed to call us, not to state of ease and luxury, but to conform us to a *suffering* Redeemer. This the writings of the New Testament all teach us. "We must through much tribulation enter into the kingdom of God." (Acts xiv. 22.) "If we suffer, we shall also reign with Him." (II. Tim. ii. 12.) "To you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. i. 29.) "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are made partakers of Christ's sufferings: that when His glory shall be revealed, ye may be glad also with exceeding joy." I. Pet. iv. 12, 13.

V. A belief in the sufferings of Christ should *teach us patience under sufferings*. Thus St. Paul exhorts us, to "Run with patience the race that is set before us,

looking unto Jesus the Author and Finisher of our faith: who for the joy that was set before Him endured the cross, despising the shame": and to "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Heb. xii. 1, 2, 3.

Q. What is the next article of our creed touching our Lord's *Humiliation?*

A. That He was *Dead.*

Q. But is not this contained and expressed in the last article "He was crucified"?

A. Though crucifixion is a thing from which death will ensue, yet inasmuch as our Lord did not remain the usual time upon the cross, and the Scriptures everywhere lay great stress upon His death, therefore it was inserted as an article of the creed, that our Lord was *Dead.*

Q. Did the Scriptures foretell our Lord's actual death?

A. The prophet Isaiah foretold, that "He should be cut off out of the land of the living." (Isa. liii. 8.) The prophet Daniel, that "Messiah should be cut off." Dan. ix. 26.

Q. Was our Lord's a real, proper death like that of any other man?

A. As our Lord was *Perfect Man,* consisting of body and soul, His death was like that of any other man, that is, a separation of soul and body. To Him as *Perfect Man,* as much as to every other man, were applicable the words of the psalmist, "What man is he that liveth, and shall not see death? and shall he deliver his soul from the hand of the grave?" Ps. lxxxix. 48.

Q. Are the writers of the New Testament very particular in asserting our Lord's actual death?

A. The Evangelists use different expressions, all asserting the same thing—that our Lord's soul was separated from His body. St. Matthew says, "He yielded up the ghost," literally, He *let go His Spirit.* (xxvii. 50.) St. Mark says, "He gave up the ghost,"

lit. *He breathed out His Spirit.* (xv. 37.) St. Luke records the words in which our Lord resigned His Spirit into His Father's hands,—"Father into Thy hands I commend," (lit. *I lay down*) "My Spirit." (Luke xxiii. 46.) St. John says, "He bowed His head, and gave up the ghost," (lit. *delivered up His Spirit.*) John xix.

Q. What proofs do the evangelists give of our Lord being really dead?

A. They tell us that the soldiers who were sent to hasten the death of our Lord and the two thieves, by breaking their legs, were so assured that our Lord was already dead, that "They brake not His legs." (John xix. 33.) And we have still further proof of our Lord's actual death in the piercing of His side, from whence there came out blood and water," a piercing which reached to the very heart, and so would have caused death if He had not been dead before. We have also the testimony of the centurion who witnessed our Lord's death, and upon whose assurance of it Pilate ordered the body to be delivered to Joseph of Arimathea. And though the Jews accused the disciples of stealing the dead body out of the grave, yet they never accused Joseph of taking Him down before He was dead, which they certainly would have done had they been able, as the best means of upsetting the doctrine of our Lord's resurrection, the preaching of which was always such offence to them.

Q. What lessons are we taught in the article of our creed, "He was crucified and dead"?

A. We are taught that it behoved our Lord not only to *suffer*, but to suffer *death*: and not only death, but death *upon the cross.*

Q. And how does it teach us this?

A. Because not only *death*, but *a curse*, was entailed upon all transgressors: for it is written, "Cursed is he that confirmeth not all the words of this law to do them." (Deut. xxvii. 26; Gal. iii. 10; Jer. xi. 3.) It was necessary, therefore, that Christ should cut off the entail *of curse*, as well as of death: and this

He could not do in any other way than by being "made a curse for us." And this St. Paul tells us He has done by His crucifixion. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree." (Gal. iii. 13.) And thus, as the first Adam sinned *under the tree*, and so brought all mankind under a curse: so did the second Adam bring all mankind out of the curse by suffering *upon the tree*.

Q. How does Holy Scripture speak of the redemption wrought out by Christ, 1, in regard to God, and, 2, as it affects ourselves?

A. Holy Scripture teaches us that the redemption wrought out by Christ's death was a satisfaction made to the Divine Justice for the sins of mankind.

Q. What does Holy Scripture say on this point?

A. That Christ has made satisfaction to Divine Justice for the sins of mankind, Holy Scripture sets forth by the expressions of *dying for us*, of *bearing our sins*, of *taking away our sins*, of *being a propitiation for our sins*, of *purchasing and redeeming us with the price of His blood*.

Q. What does Holy Scripture say upon each of these points?

A. By dying for us. On this point Scripture says, "He laid down His life for us." (I. John iii. 16.) "He died for our sins." (I. Cor. xv. 3.) "He gave Himself for us." (Tit. ii. 14.) "He was delivered for our sins." (Rom. iv. 25.) "He tasted death for every man." Heb. ii. 9.

By bearing our sins. On this point Scripture says, "He was once offered to bear the sins of many." (Heb. ix. 28.) "He bare our sins in His own body on the tree." (I. Pet. ii. 24.) According to the prophecy, "He hath borne our griefs and carried our sorrows."

By taking away our sins. "He was manifested to take away our sins." (I. John iii. 5.) "He put away sin by the sacrifice of Himself." (Heb. ix. 26.)

"He hath washed us from our sins in His own blood." (Rev. i. 5.) "The blood of Jesus Christ cleanseth us from all sin." I. John i. 7.

By being a propitiation for our sins. "Him God hath set forth to be a propitiation through faith in His blood, for the remission of sins that are past." (Rom. iii. 25.) "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." I. John ii. 2.

By purchasing and redeeming us with the price of His blood. "The Church of God which He hath purchased with His own blood." (Acts xx. 28.) "He came to give His life a ransom for many." (Matt. xx. 28.) "He gave Himself a ransom for all." (I. Tim. ii. 6.) "We are bought with a price." (I. Cor. vi. 20.) "In Him we have redemption through His blood." (Ephes. i. 7.) "He hath redeemed us to God by His blood." (Rom. v. 9.) "We are redeemed by the precious blood of Christ." I. Pet. i. 19.

Q. Having seen that the redemption wrought out by Christ was *a satisfaction to the Divine Justice* for the sins of mankind, can you tell me what Scripture says about that redemption, as it *affects ourselves?*

A. Holy Scripture tells us that through faith in Christ we have forgiveness of our sins upon our repentance and amendment: that being forgiven, we are justified in the sight of God;—that being justified in His sight, we are reconciled to Him: that He who reconciles us to God, sanctifies our hearts by the Holy Spirit, to enable us to perform the will of God, and thereby to continue in His favour.

Q. Tell me what Holy Scripture says on each of these points.

A. The Divine justice being satisfied, *we are assured* —I. *Of the forgiveness of our sins through Christ upon a sincere repentance and amendment.* Christ tells us "His blood was shed for the remission of sins." (Matt. xxvi. 28.) After the resurrection, He commissioned the apostles to "preach repentance and remission

of sins in His name." (Luke xxiv. 47.) And this was their preaching:—"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins." (Acts v. 31.) "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." (Acts ii. 38.) "Through this man is preached unto you the forgiveness of sins." (Acts xiii 38.) "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins." (Acts x. 43.) "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." (II. Cor. v. 19.) "In Him we have redemption through His blood, the forgiveness of sins." (Ephes. i. 7.) And we are commanded to forgive one another, "even as God for Christ's sake hath forgiven us." Ephes. iv. 32.

II. *Our sins being forgiven, we are justified in the sight of God by Christ.* "By Him all that believe are justified." (Acts xiii. 39.) "We are justified in the name of the Lord Jesus." (I. Cor. vi. 11.) "We are justified freely by His grace through the redemption that is in Christ Jesus." (Rom. iii. 24.) "Being justified by His blood, we shall be saved from wrath through Him." (Rom. v. 9.) "God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." (II. Cor. v. 21.) "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." Rom. iii. 22.

III. *That being justified by Christ, we are reconciled to God.* "Being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. v. 1.) "We are reconciled to God by the death of His Son." (Rom. v. 10.) "You that were alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death." (Col. i. 21, 22.) "He hath made peace through the blood of His cross, by Him to reconcile

all things to Himself." (20.) "God hath reconciled us to Himself by Jesus Christ." (II. Cor. v. 18.) "Christ hath suffered for our sins, the just for the unjust, that He might bring us to God." (I. Pet. iii. 18.) "We are accepted in the beloved." Ephes. i. 6.

IV. *Being reconciled to God, we are sanctified by the Holy Spirit, and enabled to perform the will of God, and thereby to continue in His favour.* "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 5.) "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) "That ye may abound in hope, through the power of the Holy Ghost." (xv. 13.) "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (16.) "Know ye not that your body is the temple of the Holy Ghost which is in you?" (I. Cor. vi. 19.) "No man can say that Jesus is the Lord but by the Holy Ghost." (xii. 3.) "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Tit. iii. 5.) "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." (II. Tim. i. 14.) "It is impossible for those who were once enlightened, and were made partakers of the Holy Ghost," &c. (Hebrews vi. 4.) "Praying in the Holy Ghost, keep yourselves in the love of God." Jude 20, 21.

Q. What do the homilies of our Church say touching the Redemption wrought out by Christ?

A. "How readily should we have in memory this excellent act and benefit of Christ's death? whereby He hath purchased for us the undoubted pardon and forgiveness of our sins, whereby He made at one the Father of heaven with us, in such wise that He taketh us now for His loving children, and for the true inheritors, with Christ His natural Son, of the kingdom of heaven. . . . And yet, I say, did Christ put Himself between God's deserved wrath and our sin, and rent that obligation, wherein we were in

danger to God, and paid our debt. Our debt was a great deal too great for us to have paid, and without payment God the Father could never be at one with us. Neither was it possible to be loosed from this debt by our own ability. It pleased Him therefore to be payer thereof, and to discharge us quite. Yea, there is none other thing that can be named under heaven to save our souls, but this only work of Christ's precious offering of His body upon the altar of the cross." (Homily for Good Friday.) "When all hope of righteousness was past on our part; when we had nothing in ourselves whereby we might quench His burning wrath, and work the salvation of our own souls, and rise out of the miserable state wherein we lay: then, even then, did Christ the Son of God, by the appointment of His Father, come down from heaven, to be wounded for our sakes, to be reputed with the wicked, to be condemned unto death, to take upon Him the reward of our sins, and to give His body to be broken on the cross for our offences." Second sermon of the Passion.

Q. And what does the article of our church say?

A. "Christ truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men." Art. ii.

Q. What does the service for the Holy Communion say?

A. It tells us that God "did give His only Son Jesus Christ, to suffer death upon the cross for our redemption: who made there by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." (Consecration prayer in Holy Communion.) "He is the very paschal Lamb, which was offered for us, and hath taken away the sin of the world." Preface for Easter day.

Q. What thoughts should the consideration of our Lord's crucifixion beget in us towards Him?

A. It should inflame our hearts with love towards

our Lord, to think what dreadful pain, what indignity and shame He willingly undertook for us. It should also beget in us a hatred and detestation of our sins, which brought such torture and agony upon our Blessed Redeemer. For He "was wounded for *our* offences, He was bruised for *our* iniquities." All the crimes of those who put our Lord to death, the apostle heaps upon obstinate, wilful sinners, who, he says, "crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. vi. 6, x. 29.) Upon our own sins, therefore, and not upon those who actually crucified Him, we should turn our hatred.

Q. How should the thoughts of the crucifixion affect our own lives?

A. It should lead us to "crucify the flesh with the affections and lusts."

Q. Does Holy Scripture teach us to draw this lesson from the crucifixion of our Lord?

A. St. Paul uses this language continually. "I am crucified with Christ." (Gal. ii. 20.) "They that are Christ's have crucified the flesh with the affections and lusts." (v. 24.) "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14.

Q. And why does the apostle borrow these expressions from the cross and crucifixion of Christ?

A. In order to teach us that there are two sides to the cross—there is the cross borne by Christ *for us*: and there is the cross which *we* must "take up" and bear for Christ's sake, and in His strength.

Q. And what is the cross which we have to bear for Christ?

A. The crucifixion of our sins, evil lusts, and passions.

Q. Does not St. Paul speak of a crucifixion, as regards ourselves, which is already past?

A. He says "our old man is crucified with Christ." Rom. vi. 6.

Q. And what does he mean by the "old man"?

A. Original sin—that evil and corrupt nature which we inherit from our first parents?

Q. And was this crucified in us?

A. Yes. In Holy Baptism. For it is of this St. Paul is speaking "know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism unto death . . . Therefore our old man is crucified with Him." Rom. vi. 3–6.

Q. And this having been done for us, what are we to do?

A. We are to keep our "old man"—our evil and corrupt nature—nailed to the cross, always *being crucified.*

Q. Why does the expression "*crucify,*" so often used by St. Paul, best describe the conflict we have to maintain against our evil and corrupt nature?

A. Because crucifixion was a slow, lingering death, and therefore best describes the constant and lingering struggle which we have to keep up with our evil passions and desires, which, though kept dying, are never dead. The death of the cross was so slow and lingering that it was hastened because "the bodies might not remain upon the cross on the sabbath day, especially if that sabbath was an high day."

Q. But is there any such hastening of the death of sin?

A. No. There will be "a Sabbath day, and that Sabbath day a high day, and the bodies shall not remain on the cross upon that day," because when that day comes the crucifixion will be over. It is the "Sabbath which remains for the people of God."

Q. In what part of her service does our Church employ this same language to express our contest with sin?

A. In the service for Holy Baptism. The newly Baptized Infant is "Signed with the sign of the cross,

in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil." And in the prayer which follows, the Church prays that the baptized, "Being dead unto sin, and living unto righteousness, may *crucify* the old man." Baptismal Service.

Q. How does St. Paul sum up the doctrine of the cross, as regards the influence it should have upon our lives?

A. He says "The love of Christ constraineth us; because we thus judge, that if one died for all, then all were dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (II. Cor. v. 14, 15.) So that we may look upon our Blessed Redeemer, stretched upon the cross, as entreating us to return unto God, and to accept the reconciliation which He was then purchasing, and did then offer to us. That which God of old did figuratively by His prophets, our Lord may be said to have done actually, when stretched upon the cross, viz.—to "have spread out His hands all the day unto a rebellious people." Isa. lxv. 2.

Q. What is the next portion of our Lord's *Humiliation?*

A. That which was the consequence of His death —the *disposal of both the parts of His Humanity*, His body and soul, the former of which was *buried*, the latter *descended into hell.*

Q. Did our Lord's burial follow necessarily upon His death?

A. Not necessarily. Because our Lord suffered under the Jewish law, and those whom they put to death on the cross, which was the punishment of the very worst of sinners, were not favoured with burial, but their bodies were exposed to the fowls of the air, and the beasts of the field: and a guard was set to watch, lest any out of pity should take their bodies down and bury them.

Q. And was this done in the case of our Lord?

A. Yes. There was "The centurion and they that were with him, watching Jesus." Matt. xxvii. 54.

Q. How then was our Lord's burial brought about?

A. According to the Jewish law those who were put to death were buried on the same day that they suffered. "If any man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day." Deut. xxi. 22, 23.

Q. But did you not tell me just now that hanging was not a Jewish punishment?

A, Hanging was not a Jewish mode of putting to death: but when any were stoned for blasphemy, or some other very bad crime, it was usual, by order of the judges, to hang up their dead bodies for some time as a spectacle to the world.

Q. But our Lord was put to death by a Romish punishment: How then came the Jewish law to prevail as regards His burial?

A. It was in the power of the Roman magistrate to grant leave of burial; and as the Roman governor had pronounced our Lord to be innocent, he could have no pretence for refusing Him burial.

Q. Did the Jews request that our Lord might be buried?

A. They made no request in respect of our Lord in particular: they only besought Pilate that His body, and those of the two thieves might be taken away, that is, for burial, as their law required.

Q. How would the Jews have buried our Lord?

A. As He had died a *malefactor's* death, the Jews would have assigned Him a *malefactor's* grave.

Q. Did prophecy anywhere signify that this would have been the case?

A. The prophecy of Isaiah, "He made His grave with the wicked." Isa. liii. 9.

Q. But did the prophet really mean that our Lord would be buried in a malefactor's grave?

A. No. He expressly says the contrary, "He shall be with the rich in His death." Isa. liii. 9.

Q. How, then, were these seemingly contradictory prophecies fulfilled?

A. "There came a rich man of Arimathæa, named Joseph. He went unto Pilate, and begged the body of Jesus, and He laid it in in His own Tomb." (Matt. xxvii. 57–60.)

Q. May we not discern a wonderful fulfilment of prophecy brought about by our Lord's death, being according to the *Romish*, instead of the Jewish law.

A. Yes. Prophecy had declared that our Lord should "bear the curse for us by hanging on a tree." (Deut. xxi. 23. compared with Gal. iii. 13.) But this could not have been fulfilled had our Lord been stoned according to the Jewish law.

Q. But as the Jews did hang those who had been stoned, might not prophecy have been fulfilled under the Jewish mode of punishment?

A. That prophecy which spake of His "bearing the curse" might have been; but there were other prophecies—"They pierced my hands and my feet" (Ps. xxxii. 16), and "a bone of Him shall not be broken," spoken first of the Paschal Lamb, but fulfilled in our Lord, as St. John tells us. (John xix. 36.) These prophecies could not have been fulfilled if our Lord had been stoned according to the Jewish law. In the Romish mode of punishment, however, both prophecies were fulfilled to the letter—our Lord became a curse by hanging upon the cross, and whilst His hands and feet were pierced "a bone of Him was not broken."

Q. And as prophecy received a wonderful fulfilment by our Lord's *Death* taking place under the *Romish* instead of the *Jewish* law, may we not, on the other hand, discern a wonderful fulfilment of prophecy by His *Burial* being according to *Jewish* instead of *Romish* method?

A. Yes. Those who were ordained by God to put our Lord to death, *that prophecy might receive its fulfilment*,

were not allowed to dispose of His body after death, *lest prophecy should fail in its fulfilment.* For the Romans would have afforded our Lord no burial, and so prophecy would have expired upon the cross. On the other hand, the Jews who were not permitted to sentence our Lord to death, *because prophecy would have failed,* are obliged to *fulfil prophecy by burying Him.* But neither are they permitted to have it their own way, lest our Lord's grave being made with the "wicked," prophecy should be only half accomplished. He was to "be with the rich in His death:" and this was brought about by Him who chooses "The weak things of the world to confound the things that are mighty," and can make the timid the bold executors of His will: for it was the timid Joseph of Arimathæa, "a disciple of Jesus but secretly for fear of the Jews, who "went in boldly unto Pilate, and craved the body of Jesus." Thus did prophecy receive its fulfilment by "the heathen raging together, and the people (the Jews) imagining a vain thing."

Q. What spiritual lessons are taught us by our Lord's burial?

A. St. Paul tells us that our Lord's burial was a type of our being buried with Him in Holy Baptism. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 3, 4.) "Buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. ii. 12.

Q. Will you explain to me what is the apostle's meaning in these passages which you have just quoted?

A. He means that our "old man," original sin, is buried in the waters of Baptism, as the body is buried in the earth: and from the waters of Baptism

we rise with a new nature, which is given us in that holy Sacrament. We go to Baptism children of Adam, and of wrath: we come away children of grace, and of God. Baptism introduces us to a new state of life: new privileges, new hopes, new helps are vouchsafed us; and this cannot be better expressed than under the figure of death and burial, and resurrection.

Q. And was not this doctrine more plainly symbolized by the ancient mode of administering Holy Baptism?

A. Yes. Because it was the custom to immerse or dip the whole body in the waters of Baptism, whereby the burial of our old nature in Baptism was more accurately symbolized; so did also the rising of the body out of the water more literally represent our resurrection to a new nature in Christ. And to the ancient custom of immersion was added the dipping of the body *three several times*, to represent the three days our Saviour continued in the grave. And they made *Easter Eve* one of the solemn times of the administration of Baptism.

Q. How is this doctrine of the burial and resurrection in Baptism expressed in the Baptismal Service?

A. The Church prays for the infant that is about to be baptized, that the "old Adam may be so buried, that the new man may be raised up in him." And the Church speaks of the infant, after baptism, as "being dead unto sin," and "buried with Christ in His death:" and we are taught to regard Baptism as "representing unto us our profession: which is, to follow the example of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, *die from sin*, and *rise again unto* righteousness." Baptismal Service.

Q. Does our branch of the Church hold in estimation the ancient mode of *immersion* in Baptism?

A. The Rubric orders that "if the Godfathers and

Godmothers shall certify that the child may endure it, the priest shall *dip the child in the water.*" And it is only when they "certify that the child is weak," that then "it shall suffice to pour water upon it." (See Rubric.) And in the prayer of consecration of the water, the words, "This child now to be baptized *therein,*" indicate *dipping* rather than *sprinkling.*

Q. What is the next article of the creed touching our Lord's *Humiliation?*

A. "*He descended into hell.*"

Q. Why does this follow upon the last article?

A. Because the last article—"He was buried"—only disposed of our Lord's human *body,* and therefore it follows next in order, to declare a belief in what became of His human soul, that "He descended into Hell."

Q. What is the meaning of the word Hell in this article?

A. The word *Hades,* which we translate Hell, is often used in Scripture to signify the receptacle of souls in general, as the grave is the receptacle of their bodies, and that without reference either to happiness or misery.

Q. But is not this word *Hades* often used in Scripture to signify the place of torment?

A. Yes. And it is worthy of observation that in the New Testament, where we should especially seek to learn the meaning of it in the creed, it often, if not mostly, is used to express the receptacle of sinful souls in particular—that place which we in English call *Hell,* the place of the damned.

Q. Will you give instances in which it is so used in the New Testament?

A. "In Hell *(Hades)* he lifted up his eyes, being in torments." (Luke xvi, 23.) "And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell (Hades)." (Matt. xi. 23.). "Upon this rock I will build my Church, and the gates of hell *(Hades)* shall not prevail against it." (Matt. xvi. 18.) And in the Book of the Revelation — "I

John saw a pale horse, and his name that sat upon him was Death, and Hell *(Hades)* followed with him." (Rev. vi. 8.) In which passage it is difficult to conceive that hell, or *Hades*, can mean any other than the place of torments, because it is added—"power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death." Again, in that passage where "death and hell *(Hades)* are said to deliver up the dead which were in them," by hell must be understood the place of bad spirits, for though the margin of our Bibles has translated the word hell to mean the *grave*, yet this does not seem to agree with the next verse, where the same word *(Hades)* is said to be "cast into the lake of fire," which can hardly mean that the grave, or place of departed spirits, was cast in thither.

Q. What other passages are there which favour the doctrine that the word *Hades*, translated in the creed, Hell, signifies the place of torments, the abode of the powers of darkness.

A. Our Lord speaks of Himself thus, "I am He that liveth, and was dead . . . and have the keys of hell *(Hades)*, and of death." (Rev. i. 18.) Now here our Lord expresses the power which He has acquired over hell, or *Hades*, under the figure of keys. Surely hell must here be taken in the same sense as in that other passage, where under the same figure of keys, He promised some power to His church, with the declaration that "the gates of hell shall not prevail against it," in which passage hell is certainly to be taken a bad sense.

Q. Is there not some other similar passage in the Revelation which strengthens this view?

A. Yes. The figure of the key is again used in the twentieth chapter and first verse, where an angel is represented as "coming down from heaven, having the key of the bottomless pit, into which he casts the devil." We can hardly disconnect the passage in its signification from the former one, where our

Lord speaks "of having the keys of hell;" and as the bottomless pit certainly means hell or place of the torments in the one passage, hell must mean the bottomless pit in the other passage.

Q. But if we take the word hell or *Hades* in this sense, as the place of torments, are we to understand that the soul of our blessed Lord went to that bad place?

A. The passages we have quoted would lead us to the conclusion that hell or *Hades* in the creed, does mean the place of evil spirits. As our Lord died as a sinner, and bore the curse for sin, it cannot be thought that His soul went where the souls of the *saints*, but where the souls of the *sinners* go.

Q. But are we to suppose that He went thither to suffer the torments of hell?

A. No. This he could not undergo, inasmuch as He had no sin to suffer for, and He had already, on the cross, suffered for us what the outraged law of God demanded.

Q. For what purpose, then should our Lord go to hell?

A. To answer this we must bear in mind that our Lord, both while living, and when dying, was still accounted as a sinner: though He had no sin inherent in Him, or committed by Him, yet He had sin imputed to Him, and laid upon Him. And our Lord thus dying as a sinner went where the souls of sinners do go, not to be tormented as sinners are, because He had not committed sins as sinners had, but that He, having taken our nature upon Him, might undergo the condition of a dead, as well as of a living sinner. And this view would seem to derive strength from that prophecy of the psalmist, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption." (Ps. xvi. 8.) In which passage the soul and body of our Lord are spoken of as enduring something, only not suffered to endure the extremity of it. As His body endured the grave, only not the extremity of

it, which is corruption, so His soul, by not being left in hell, seems spoken of as being delivered from something which would have been as lamentable to it as corruption would have been to His body; but this could hardly be said, had our Lord's soul been in Paradise.

Q. But may it not be argued against this belief, that our Lord promised the penitent thief that he should be "with Him that day in Paradise"? And how could this be if our Lord's soul was in hell?

A. This promise of our Lord to the penitent thief that he should be with Him in Paradise, we may well believe contained something more in it than that he should be with our Lord's *human soul*: for in that case he would have been less with our Lord than when he was with Him on the cross. For it were more to have been with Christ's soul and body, than with His soul only. Surely it was a promise that He should be with His *Godhead* in Paradise. The faith of the penitent thief had reached further than to our Lord's Manhood; it had embraced His Godhead also, had believed Him to have a kingdom to bestow. The promise which our Lord made to him was nothing less than the enjoyment of His *Godhead*, which has more to do in making Paradise what it is, than our Lord's human soul could do. The feeling of the penitent thief towards our Lord, even whilst in His greatest humility, had been, "There is none upon earth I desire in comparison of Thee;" therefore we may well believe that the promise of our Lord referred to that Godhead of His which would enable the thief to feel "Whom have I in heaven but thee?" which the presence of our Lord's human soul could hardly do.

Q. What other interpretations are there of this article—"He descended into hell"?

A. The word hell has been taken to mean no more than the state and condition of the soul after death, during its separation from the body, without regard either to happiness or misery. Another in-

terpretation put upon the word hell is paradise, the place where the good souls go, and which is also called "Abraham's bosom:" and so it has been supposed that our Lord went there to give those holy fathers who died in the faith of Him *the satisfaction of enjoying His presence* whom in their lifetime they had so desired to see, and to assure them of a re-union of their souls with their bodies: of which those whom our Lord carried away with Him to be partakers of His resurrection, who "came out of their graves after His resurrection," (Matt. xxvii. 52, 53), might have been a pledge.

Q. But if there are so many interpretations to this article, and we cannot know certainly which is the true one, how can we make it an article of our faith?

A. It is not really the *meaning* of the word hell to which we attach our belief. The most ancient creeds did not contain this article about our Lord's descent into hell. Its insertion into the creed was about four hundred years after Christ. And we may observe that St. Paul, when declaring the sum of what he had received by revelation from Christ to deliver to the Church, does not mention this descent into hell. (I. Cor. xv. 3, 4.) And if that which St. Paul had received from Christ Himself did not include a belief in the actual place to which our Lord's soul departed, we may be sure such belief is not necessary to salvation. And the Nicene Creed has not this article at all

Q. To what then does this article bind us as a matter of faith?

A. It binds us to a belief in the *separation of our Lord's human soul from His body*—that as He was perfect man, so at His death His soul, when separated from His body, went where the souls of the departed do go, but whether to the place where the good go, or the bad, as it is not positively asserted in Holy Scripture, so neither is it made a definite article of Faith by the Church.

Q. What feelings should this article inspire within us?

A. Feelings of thankfulness to God for the encouragement it gives us against the fears of Death: inasmuch as the state of the *soul*, as as well the *body*, has been sanctified by the presence of Christ: so that we may neither fear to go where He has been before us, nor doubt our deliverance and return thence by the power of Him who could "not be holden by the pains of death, because it was not possible." Acts ii. 24.

Q. Having expressed our belief in our Lord's *Humiliation*, in respect of His *Incarnation* and *Passion*, what do we next profess our belief in?

A. His *Exaltation.*

Q. Of what does this consist?

A. It consists of four things. His *Resurrection*, His *Ascension*, His *Glorification* at the right hand of God, His *coming to judgment.*

Q. As it is of the most serious and important concern in the world to be assured of our Lord's Resurrection, inasmuch as it is the pillar and foundation of the whole Christian religion, for "if Christ be not risen, then our faith is vain," (I. Cor. xv. 14), before proceeding to the proofs of our Lord's Resurrection, will you repeat the proofs which we have of His having been really dead?

A. His death is proved beyond all doubt by the following facts—1. That Christ had before His death, a *proper life*, arising from the union of soul and body, being the same Jesus who was conceived, born, and lived as we do:—"A man approved of God," among the Jews, "by miracles, and wonders, and signs which God did in the midst of them, as they themselves also knew." (Acts ii. 22.) That our Saviour died, is equally certain as that He lived. For though the soul still exists in a separate state, and lives no less out of the body than in it: yet that is not the life of man, enjoyed before death, but only the life of the soul, which is but a part of the man; so that while the *soul* lives, the *man* may be dead,

and such a separate life is really a state of death. And in this state our Blessed Saviour was when He died upon the cross. This is plain from the fact that if He had not been dead before, He must have died from the mortal wound inflicted by the spear, which brought out blood and water from His side. His death, moreover, was proved by all the spectators, and quite to the satisfaction of all His enemies, who did not break His legs to hasten His death, because "they saw that He was dead already." His body, too, was disposed of as any other corpse, and treated as no longer containing a spark of life, being wound up in grave clothes and laid in a sepulchre. From which considerations it is plain that if ever our Lord returned from such a state, it must have been by a certain and undeniable resurrection,—a real rising again from the dead.

Q. Can you prove such a resurrection in the case of our Lord?

A. We have the very strongest possible proofs in the fact that He was seen alive by those who had before seen Him *Dead.*

Q. How may this proof of our Lord's Resurrection be divided?

A. Into two parts:—I. It can be proved that He showed Himself alive by "many infallible proofs."

II. That when He showed Himself He proved Himself to be the same person He was before He died.

Q. What proofs have we that our Lord showed Himself alive after He had been dead and laid in the grave?

A. First, we are told that He showed Himself four times on the day that He rose—

1. To Mary Magdalene. Mark xvi. 9.

2. To the women returning from the sepulchre. Matt. xxviii. 9.

3. To the disciples on the road to Emmaus. Luke xxiv. 13–15.

4. To the ten apostles, without Thomas.

5. Eight days afterwards to the apostles, with Thomas with them.

6. To certain of them fishing.

Q. Besides the appearances of our Lord recorded in the Gospel, what other appearances are recorded?

A. "He showed Himself alive by many infallible proofs, being seen of them forty days." (Acts i. 3.) St. Paul tells us "He was seen of above five hundred brethren at once, of whom the greater part were still alive." I. Cor. xv. 6.

Q. Did not our Lord's enemies by their conduct help to confirm the truth of His resurrection?

A. Yes. They not only set a strong guard of soldiers to prevent His disciples from coming and stealing away His body, but they took the precaution of sealing the stone, lest the guard should be bribed by the disciples, all which, under God, confirmed the proof of our Lord's body not being taken away by any other hands than those which brought His soul back to it again.

Q. After our Lord had risen, what confirmation of the event did the malice of His enemies afford?

A. "They gave large money to the soldiers, saying, Say ye His disciples came by night and stole Him away while we slept."

Q. How does this afford proof of our Lord's Resurrection?

A. By the very absurdity and unlikelihood which it bears upon the face of it. For if the disciples had intended to come at all, to steal our Lord's body away, they would have come the night before the watch was set. It is said, "The next day that followed the preparation, the chief priests went to Pilate" to ask for the watch. So there was one night in which there was no guard over the Sepulchre. The chief priests had set the guard for the very purpose of preventing the disciples stealing away our Lord's body. So that had they really slept the chief priests would have been first to accuse them to the governor. Besides if, the soldiers slept, how

came they to know when, or how, or by whom our Lord's body was taken away? But this absurd story was the fruit of their conviction that our Lord had risen, for it was after the soldiers had "showed unto them all that happened," that they bribed them to contradict what they *had* seen, by asserting what they *could not have seen* in their sleep. Thus they bore testimony to that very thing which they wished to disprove.

Q. Tell me what proofs our Lord gave, not only that He was risen, but that He was the very same Jesus that had died, and not a spirit.

A. When the disciples were "terrified and affrighted, and supposed that they had seen a spirit," our Lord gave them sure proofs of His being no spirit, but the *same* Jesus that had been crucified. "Behold, said he, my hands, and my feet, that it is I myself: handle me and see: for a spirit hath not flesh and bones, as ye see me have." But it may be that, though no spirit, yet He was not the *same* Jesus that was crucified, but one who pretended to be Him. Therefore, as a further proof, "He showed them His hands and His feet," even those hands and feet which were pierced with nails. But still as "they believed not for joy and wonder," He gave them further proof that He was a real living man and no spirit, by asking them for something to eat, "Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb: and He took it, and did eat before them." Luke xxiv. 37–43.

Q. Is this eating and drinking of our Lord, spoken of by the apostles afterwards, as one of the proofs they had had of the resurrection of their Lord?

A. St. Peter mentions it in his conversation with Cornelius. "God raised Him up the third day, and showed Him openly: not to all the people, but to witnesses chosen before of God. Even to us, who did *eat* and *drink with Him after He rose from the dead.*" Acts x. 41.

Q. Whilst these were proofs that He was the same

in His *Manhood*, what proofs did our Lord give that He was the same in His *Godhead?*

A. The entering through closed doors: the holding the eyes of the two disciples on the road to Emmaus, that they should not know Him, till He was pleased to reveal Himself, then the "vanishing out of their sight." (Luke xxiv.) The miracle of the draught of fishes (John xxi.), and, last of all, ascending up into heaven.

Q. What prophecies of our Lord's resurrection were there in the Old Testament which now received their fulfilment?

A. The resurrection was signified, though not actually stated, in that very first prophecy of the Saviour which was addresed to the old serpent—"It shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15.

Q. But how did this contain a prophecy of our Lord's Resurrection?

A. The "bruising of the heel," which our Lord is foretold to receive from the serpent, plainly points Him out as a *suffering* person. But being only in the *heel*, as clearly shows that it should either be no deadly wound, or one from which He should recover. Now that it was to be a *deadly* wound, all the prophecies foretold; so that it is plain the "bruising only the heel" must be understood as signifying that though the wound should bring death, yet not such death but that He should recover from it. The next typical prophecy of our Lord's Resurrection was Abraham's offering up his son Isaac, and receiving him back again, after being so near death, that his recovery therefrom was no obscure image of a resurrection, which St. Paul represents it to have been. (Heb. xi. 19.) As time went on, the prophecies of our Lord's resurrection became more express and distinct. Thus we have the psalmist's prophetical declaration, "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thy Holy One to see corruption." (Ps. xvi. 10.) A

passage which St. Peter declares to have been fulfilled in the Resurrection of Christ. (Acts ii. 25–31.) And the prophet Isaiah, whilst foretelling that Messiah "should be cut off out of the land of the living," also foretold that He should "prolong His days," (Isa. liii. 10), which passage clearly imports His restoration to a *durable* life.

Q. But was it not foretold that our Lord should not only rise, but *rise on the third day?*

A. This was certainly foretold typically. In the case of Isaac, who was delivered from death the *third day* after he was condemned, we may discern a typical prophecy of our Lord's resurrection the third day. It was "on the *third day* Abraham lifted up his eyes, and saw the place afar off." (Gen. xxii. 4.) Then there is a passage in the prophet Hosea—"After two days He will revive us: in the third day He will raise us up, and we shall live in His sight." (Hosea vi. 2.) This passage, although in first signification it had reference to the restoration of the Jews, yet we may well believe to have had regard also to our Lord's Resurrection and that of the saints that rose together with Him.

Q. But can we be right in taking such obscure types and prophecies to refer to our Lord's resurrection on the third day?

A. Our Lord has taught us, by one instance He has given us, that a very clear type of His resurrection on the third day, is contained in a passage of the Old Testament which is so obscure that, but for His teaching, we should never have discerned it.

Q. What are you now alluding to?

A. Jonah in the whale's belly. Who would have seen in the fact of Jonah's being "Three days and three nights in the whale's belly," a type of our Lord's being three days and three nights in the grave? Yet He has Himself taught us that it was so.

Q. And do we not find our Lord foretelling His Resurrection in equally obscure language.

A. Yes. He said to the Jews, "Destroy this temple, and in three days I will raise it up. He spake of the temple of His body." (John ii. 19–21.) But even the disciples did not understand His meaning till they saw it fulfilled in His Resurrection.

Q. And what does this teach us?

A. To look for the hidden meaning of Holy Scripture, and not merely to skim the surface.

Q. In the passage you quoted just now, it is said our Lord was *three days* and *three nights* in the grave. Was this so?

A. Yes, according to the Jewish mode of reckoning, who computed their days from the evening of the preceding to the evening of the following day. Thus our Lord was in the grave a part of Friday, all Saturday, and part of the first day of the week.

Q. Are we told that our Lord's rising on the third was the subject of the prophecy?

A. St. Paul tells the Corinthians that our Lord "rose again the third day according to the Scriptures." And yet we find no prophecy actually stating that He should rise the *third* day.

Q. By whose power was our Lord raised from the dead?

A. His own power. So He says Himself, "Destroy this temple and in three days I will raise it up." (John ii. 19.) "I lay down my life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." (John x. 17, 18.) Our Lord's *Manhood* was raised by the power of His *Godhead*. Therefore St. Paul says "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4.

Q. Did the apostles make the Resurrection the subject of their preaching?

A. It was the foundation of all that they taught.

Q. Show me this from Scripture.

A. "The priests and captain of the temple and the Sadducees were grieved that they taught the people,

and preached through Jesus the resurrection from the dead." (Acts iv. 2.) "With great power gave the apostles witness of the Resurrection of the Lord Jesus." (33.) "He preached unto them Jesus, and the resurrection." (Acts xvii. 18.) "Having obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead." (xxvi. 23.) "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified that he raised up Christ." (I. Cor. xv. 15.) "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I. Pet. i. 3.) "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (II. Cor. v. 15.) "If we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him." (I. Thes. iv. 14.) "Remember that Jesus Christ was raised from the dead according to my Gospel." II. Tim. ii. 8.

Q. What are the lessons we should learn from a belief in our Lord's resurrection?

A. We are assured thereby of His Divinity. Our Lord's resurrection being a greater sign and proof of His being, what He pretended to be, *the Son of God*, than all the miracles He ever wrought. So that when the Jews required of Him a sign why he cleansed his Father's house, our Lord referred to His resurrection, "Destroy this temple (the sacred body of our Lord, in which His Godhead dwelt) and in three days I will raise it up." John ii.

II. *Our Lord's Resurrection fully established the truth of christianity.* If we believe our Lord's resurrection, we cannot deny any of His doctrine.

Our belief in this infers our belief of all, so that St. Paul sums up the whole creed in this one article as containing all that is necessary to salvation—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. x. 9.

III. *By the Resurrection of our Lord we are assured of our own justification.* For though our Lord died for our sins, yet it is His resurrection that gives us an interest in those sufferings and death, and so procures our justification. And so we find that our justification and absolution are rather ascribed to the *Resurrection* of Christ than to His death. Because Christ, who bore the punishment of death for us, was discharged from that sentence by His *Resurrection*: which assures us of the success of His undertaking for us. Therefore St. Paul says, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, *yea rather, that is risen again.*" (Rom. viii. 33, 34.) "Faith is imputed unto us for righteousness, if we believed on Him that raised up Jesus from the dead: who was delivered for our offences, and was raised again for our justification." Rom. iv. 24, 25.

IV. *We are hereby assured of our own resurrection, of which Christ is the "First Fruits."* By laying down His life, and taking it again, He took up our life with His own. "He is risen from the dead, and become the first fruits of them that slept. For since by man (Adam), came death, by man (Christ Jesus) came also the resurrection of the dead." (I. Cor. xv. 20, 21.) Christ is the first-born from the dead, and we in Him are the "Children of the Resurrection."

Q. Can you tell me in what way the Resurrection of Christ is a type of that which has taken place in ourselves?

A. As His burial was a type of our Baptism, in which original sin was buried, so is His Resurrection

a type of our having risen in Baptism to a new state of being.

Q. What does Holy Scripture say upon this point?

A. "Buried with Him in baptism, wherein also *ye are risen with Him* through the faith of the operation of God, who has raised Him from the dead." Col. ii. 12.

Q. And what does the Resurrection of Christ teach us as regards the life we are to lead as Baptized Christians?

A. It teaches us that ours is to be a *risen life.*

Q. What does Scripture say upon this point?

A. "Like as Christ was raised from the dead by the glory of the Father, even so we also should in newness of life." (Rom. vi. 4.) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Col. iii. 1.

Q. And what does the Church teach us on this point?

A. In the Baptismal service the Church prays for the child to be baptized, that the "old Adam in Him may be so buried, that the new man may *be raised* up in Him." And the exhortation to the Godfathers and Godmothers is, to "see that the child be virtuously brought up to lead a Godly and a christian life; rememembering always that baptism doth represent unto us our profession: which is, to follow the example of our Saviour Christ, and be made like unto Him: that as He died and rose again for us, so should we who are baptized, die from sin, and *rise* again unto righteousness." (Baptisimal Service.) In the burial service we pray "The Father of our Lord Jesus Christ, who is the resurrection and the life, that He would raise us from the death of sin, unto the life of righteousness." Burial Service, last prayer.

Q. And what does all this teach us?

A. It teaches us that nothing was done by our Lord but what should have its influence upon us, and be, as it were, acted over again in our own lives.

As He was crucified for us, so should we crucify our sins for Him: as He died, so should we die to sin: as He was buried, and rose again, so should we, having been "Buried with Him in Holy Baptism, lead new and risen lives—"Thus judging, that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." II. Cor. v. 15.

Q. What follows next in the Creed?

A. That which speaks of the two next degrees of our Lord's *Exaltation.*

Q. And what are these?

A. His *Ascension into heaven*, and *His sitting at the right hand of God.*

Q. How long did our Lord remain on earth after His Resurrection before He ascended up into heaven?

A. Forty days. "He showed Himself alive to His apostles, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts i. 2, 3.

Q. What do you mean by the kingdom of God?

A. The kingdom of Christ upon earth—that is, His Church.

Q. How many things are contained in this portion of the creed which require our notice?

A. Three things—

1. The *Person who ascended.*
2. The *Act of Ascension.*
3. The *termination* of that Ascension: *His sitting at the right hand of God.* All of which is professed to be believed by us in this sixth article of our creed—"He ascended into heaven, and sitteth on the right hand of God."

Q. Will you explain these three things in order, and confirm the truth of them?

A. The first thing is, *the Person* who is said to have ascended: even the Lord Jesus Christ, who was crucified, died, and rose again from the dead: who, being both God and man, soul and body being

reunited into one human nature, inseparable from His Godhead, was translated from this world to heaven. The second thing affirmed in the creed is *the Action of Ascension*, which is differently expressed by the evangelists. St. Mark says, "He *was received up*." (xvi. 19.) St. Luke—He was elevated, or "*carried up*." (xxiv. 51.) And again—(Acts i. 9) —"He was taken," or borne up. St. Peter says, "He went into heaven." I. Pet. iii. 22.

Q. And what do all these expressions signify?

A. It implies a *local motion*. It means that our Lord did not ascend as *God*, because as *God* He had always been in heaven: as *God* our Lord could not be so in heaven, as not to be upon earth: nor could He be so upon earth, as not to be in heaven. *As God* our Lord could not be confined to any one place, and therefore, He could not be said either to descend to earth, or ascend to heaven. But our Lord's Ascension was that of His *Humanity*, which, though united to His Godhead, yet could not, like His Godhead, be in two places at once. He who, in His *human nature*, was not present in heaven, so long as He was present on earth, ascended up, and became present in heaven, and no longer present on earth.

Q. Leaving for the present the third thing which is contained in our belief in our Lord's Ascension, viz., His *sitting at the right hand of God*, can you tell me what types of our Lord's ascension we have in the Old Testament?

A. The translation of Enoch and Elijah were types of our Lord's ascension. But the greatest type of our Lord's ascension was the entrance of the High Priest once a year into the Holy of Holies with the blood of the atonement. (Exod. xxx. 10, Lev. xvi. 2.) St. Paul applies this entrance of the High Priest to the entrance of Christ into heaven as our great High Priest. "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of

goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. ix. 11, 12–24.) The High Priest was a type of our Lord, and the Jewish temple a shadow of heaven, and the Holy of Holies a figure of the highest place in heaven to which our Lord ascended.

Q. Can you give me any Old Testament prophecies of our Lord's Ascension?

A. It was typically foretold in the xxiv. Psalm, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord, strong and mighty, even the Lord mighty in battle."

Q. Can you tell to what this Psalm in the first instance referred?

A. It was written by David on the occasion of bringing the ark of God from the house of Obededom to the tabernacle which David had pitched for it in Mount Sion. The doors of the tabernacle were thrown open, and the ark, the symbol of the Divine presence, was carried unto the Holy of Holies. As the ark approached this Psalm was sung. Those who carry the ark call out to the porters to "open wide the gates to admit the King of Glory:" then the porters inquire, "Who is the King of Glory?" and the answer is, "The Lord, strong and mighty, the Lord mighty in battle."

Q. And now will you explain how this has reference to our Lord's Ascension?

A. It describes in prophetical language the welcome which our Lord should receive from the heavenly host, on His return to heaven, as the Redeemer mighty in battle against sin and Satan. The heavenly host who accompany our ascending Lord through the air, call upon the gates of heaven to open wide to let Him in: and the angels who

stand at the gates of heaven ask the question, "Who is the King of Glory?" and the answer is, "The Lord, strong and mighty, the Lord mighty in battle." And as our Lord ascends up higher the demand is repeated,—"Lift up your heads, O ye gates": and then the angels who wait at the gate of heaven, as though astonished to see man's nature ascending up, once more ask the question, "Who is the King of Glory?" And then the whole heavenly choir join in welcoming the ascending Saviour. The psalm is expressive of the joy and wonder with which the heavenly host welcome our Lord in His New Form of God and man.

Q. Is there not another Psalm which contains a prophecy of our Lord's Ascension?

A. Yes. The lxviii Ps.: in which David celebrates the glorious triumphs of God over His enemies, and in consequence His solemn entrance and seating Himself in Sion—"Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them." Which words are applied by St. Paul to our Lord's Ascension, after having subdued all the enemies of His Church, and when He dispensed wonderful gifts and graces to His people. (Ephes. iv. 7, 8.) And the cx. Ps. ps. expressly fortells our Lord's sitting at God's right hand, as our Lord Himself assures us. (Matt. xxii. 44.) There is also a prophecy of Micah, which though not so clear and distinct, is nevertheless interpreted to refer to our Lord's Ascension into heaven as the Head of His redeemed people, gone to prepare a place for them. "The Breaker is come up before them: they have broken up, and have passed the gate, and are gone out by it: and their King shall pass before them, and the Lord on the head of them." Mic. ii. 13.

Q. Did our Lord ascend up in the same body which He had whilst on earth?

A. Yes. It was whilst He was in act of "*lifting*

up His hands in blessing that He was taken up." Luke. xxiv. 50, 51.

Q. What does the article of our Church say about our Lord's Ascension in the same body in which He lived, and died, and rose again?

A. "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things pertaining to the perfection of man's nature: *wherewith He ascended into heaven.*" Art. iv.

Q. And what is our Lord now in heaven?

A. The same that He was on earth—*God-man.*

Q. Will our Lord be always *Man* as well as God?

A. Yes. For ever and ever.

Q. How is this taught us in Holy Scripture?

A. He is said to be "Jesus Christ the same yesterday, and to-day, and for ever." (Heb. xiii. 8.) And when our Lord showed Himself to St. John, after His Ascension, He said, "I am He that liveth, and was dead: and, behold, I am alive for evermore." (Rev. i. 18.) Now, this assertion of our Lord could not have reference to His *Godhead*, for in that He had never been dead: but it referred to that nature of ours in which He had been dead, but which He had raised to life, and in which He would be "*alive for evermore.*" And our Lord's eternal life in heaven, as the *God-man*, is signified also in the song of the redeemed in heaven—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and *unto the Lamb* for ever and ever." Rev. v. 13.

Q. But though our Lord has the same human body now in heaven that He had when on earth, in what respects is it different?

A. That same difference which there was between His body, as it ordinarily appeared on earth, and as it appeared on the mount of Transfiguration, when "the fashion of His countenance was altered, and His face did shine as the sun." (Matt. xvii. 2; Luke ix. 29.) And the disciples were unable to endure His presence.

Q. And did our Lord show Himself so transfigured after His Ascension?

A. Yes. To St. John in the Revelation, when His body is described as being the same that it was on the mount of transfiguration. Rev. i. 13–15.

Q. But though so glorious, was it still a body?

A. Yes. It was not the *Godhead* only, in which our Lord has no "body, or parts," for our Lord's *body* is accurately described in respect of His "head and His hair, and eyes, and feet," and he "laid His *right hand* upon His apostle." Thus our Lord's body, though so glorious, is still a man's body.

Q. Now we have considered the *Person*, of whom it is said that He ascended, and the *action* that is asserted, viz., *the Ascension*, or going up into heaven, what is the third thing that is stated in this article of the creed?

A. The *termination* of our Lord's Ascension—"He sitteth at the right hand of God."

Q. But as God the Father has no body, or parts, what are we to understand by His *Right Hand?*

A. It means the highest place in heaven.

Q. Is there any particular spot where God dwells who says, "I fill heaven and earth." Jer. xxiii. 24.

A. Although God is *everywhere*, and wherever He is, there He is *wholly* and *entirely*, yet is He especially present wholly and entirely in peculiar places.

Q. Can you show me this from Scripture?

A. We read, "The Lord *went His way*, as soon as He had left communing with Abraham." (Gen. xviii. 33.) "The Lord *came down* upon Mount Sinai." (Exod. xix. 20.) Not that we are to suppose Abraham was bereft of the presence of God; or that God had not been on Mount Sinai before the act of coming down.

Q. What, then, are we to learn from this?

A. That whilst God is everywhere, yet that there is some circumscribed place where His chief abode is, where His special presence is manifested, and whither we may suppose He was before "He came

down on Mount Sinai," and whither He went "as soon as He had left communing with Abraham."

Q. And what is that place which is God's circumscribed and proper abode?

A. Heaven, that glorious place, where He especially displays His majesty and goodness, and to which place our Lord ascended.

Q. But if God tells us that He "fills heaven and earth," and yet also teaches us in His Holy Word that there is a place where He especially manifests Himself, and which is called heaven: may we not suppose that whilst He fills that place too with His presence, yet that there is there also a certain circumscribed spot in which He is more especially present, and more especially manifests Himself?

A. Yes. And that place is called God's throne, which Holy Scripture describes as a particular spot in heaven. Thus: "Micaiah saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand, and on His left." (I. Kings xxii. 19.) Which must mean that some more *circumscribed* spot in heaven is to be understood.

Q. And what does this show with respect to this article of our creed?

A. That there is a *literal*, and not merely a *figurative* meaning to the "sitting of our Lord at the right hand of God," without any injury either to the spirituality or immensity of the Divine nature. For if there is a particular circumscribed spot where God especially dwells, and which in Scripture is called "His throne," as earth is called His footstool, that throne may be rightly affirmed to have a *right*, and a *left* side to it; and He who is in the highest place may be said to be seated on God's *right* hand or *left* hand: and so Holy Scripture describes our Lord as "set on the right hand of *the Throne* of the majesty in the heavens" (Heb. viii. 1), and as "Set down at the right hand of the throne of God," xii. 2.

Q. And is not this view confirmed by the fact,

that Holy Scripture tells us our Lord has been seen in a particular posture, and in a particular circumscribed spot in heaven?

A. Yes. St. Steven is affirmed to have "looked up stedfastly unto heaven, and to have seen the Glory of God, and the Son of Man *standing* on the right hand of God." (Acts vii. 56.) And, moreover, this is a sight our Lord tells us we shall all one day see with our bodily eyes. "Hereafter shall ye see the Son of Man sitting on the right hand of power." Matt. xxvi. 64.

Q. And if we may thus take the right hand of God, in some measure, in a literal sense, may we not also affix the same literal sense to that posture of our Lord's Body which the creed and the Scriptures assign Him?

A. Certainly. For since to our Lord's body must be assigned some posture, because, *as Man*, He has the same body with which He ascended into heaven, the posture of standing, or sitting, must be taken as literally as those passages which tell us that He "*Stood* in the midst of His disciples," or "*Sat* at meat with them" after His resurrection. And He has promised that when He shall "sit on the throne of His glory," His followers also "shall sit upon twelve thrones," where the posture of sitting may not be taken *literally* in the case of the disciples, and *figuratively* in the case of the master, to whom as *Man* the posture of sitting is equally applicable.

Q. What, then, is intended when we affirm that our Lord is *standing* or *sitting* (both which expressions are used in Scripture) at the right hand of God?

A. The expression *standing* may be taken to signify His *readiness to stand up for*, and *assist* His people in all their trials. Thus St. Stephen saw Him *standing*, and the collect for His Festival speaks of our Lord as "*standing* at the right hand of God to succour all those who suffer for Him." If we take the expression *sitting*, the posture implies the *firm possession*, the *lasting continuance undisturbed rest*, and *quiet*,

of that glorious condition, wherein He is instated. *Sitting* also denotes the most honourable posture, and implies the excellency of that favour and regard which our Lord enjoys at God's right hand. To which St. Paul alludes where he says, "God raised Him from the dead, and *set* Him at His own right hand in the heavenly places, far above all principalities, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephes. i. 20, 21.

Q. What should we learn from this article of our faith, that our Lord has "ascended into heaven and sitteth at the right hand of God"?

A. It should teach us to bear in mind that the Incarnation of our Lord is not a thing of only near two thousand years. He is *still Incarnate*—still God and Man, and therefore we must not always be thinking of our Redeemer upon earth, but of our Redeemer in heaven, and of what He is now doing for us.

Q. And what is our Lord now doing for us?

A. He carries on for us the offices of *Prophet*, *Priest*, and *King*, which He commenced on earth.

Q. How does our Lord now exercise the office of *Prophet* in our behalf?

A. As our *Prophet*, He sent down, and still imparts, the Holy Ghost, to instruct His Church in His absence, and to be with us in His stead—"Being by the right hand of God exalted, He received of the Father the promise of the Holy Ghost." (Acts ii. 33.) As our *Prophet* our Lord still teaches and instructs His Church through the Holy Spirit, by and through whom He Himself is with us even unto the end of the world.

Q. How does our Lord now exercise the *Priestly* office in our behalf?

A. By discharging the proper office of a *priest*, which is to make an offering in behalf of His people.

Q. And what is the offering that our Lord makes on our behalf?

A. He offers *Himself.* It is His man's nature which furnishes the victim, and the priest who offers it. "Christ being come an High Priest of good things to come, not by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 12.

Q. What do you mean by Christ's offering Himself for us in heaven?

A. He presents to the Father in our behalf that very same body which He offered once on the cross for the transgressions of the whole world. And thus He pleads our cause, by a perpetual exhibiting of Himself to the Father, with the marks in His pierced hands, and feet, and side: and by these He backs and enforces His intercession on His people's behalf. And thus we may say that the appeal which we make to Him through all the circumstances of His passion is the same appeal which He Himself makes to the Father in our behalf—"By the mystery of My Holy Incarnation: by My Holy Nativity, and Circumcision: by My Baptism, Fasting and Temptation: by My Agony and Bloody Sweat: by My Cross, and Passion: by My Glorious Resurrection, and Ascension; Good Lord, deliver them." The prayer uttered upon the cross on earth is still the prevailing cry of the crucified in heaven—"Father, forgive them, for they know not what they do."

Q. How is this signified in Holy Scripture?

A. By "the Lamb as it had been slain." Rev. v. 6.

Q. What other offices belonging to the *Priesthood* does our Lord exercise in our behalf?

A. He is our *Advocate*

Q. What do you mean by an advocate?

A. An advocate in common language is one who pleads the cause of another in a court of justice: it represents also one who, at the court of a foreign prince, represents a distant country, or colony, watching over its interests, and pleading its cause with the king of that foreign country.

Q. And does this give us an idea of what our Lord does for us as our *Advocate?*

A. Yes. We are to look upon our Lord in heaven as a Being of our own flesh and blood, "In all things made like unto us, sin only excepted:" and as such He is not unmindful of this land in which He once dwelt: but He is ever maintaining our right, and pleading our cause with the Father. Christ, the apostle says, is entered into heaven itself, now to appear in the presence of God for us." (Heb. ix. 24.) There He presents His blood of expiation before God, the virtue of which is perpetually advanced by His session at God's right hand. "Wherefore," as the apostle says, "He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. vii. 25.

Q. How does this advocacy of our Lord affect our own prayers to the throne of grace?

A. Our Lord not only prays for us, pleads our cause, and intercedes for us, but *He offers our prayers* at the throne of grace. We conclude all our prayers in His name, "Through Jesus Christ our Lord, Mediator, Advocate." This is the way the Church concludes all her prayers; and thus should we close all our own private prayers, and this gives them their value and efficacy. When offered in the name of Jesus Christ, our prayers are not left to find their way to heaven on their own intrinsic merits, but He in whose name we offer them, presents them. And being presented by Him, they are cleansed from all fault and imperfection: they acquire a virtue not their own. When offered on earth they were our own prayers, full of imperfection, of sin, even at the best: as such they would never have risen above the atmosphere of earth. But bearing the name and countersignature of our great Advocate, they ascend to heaven; and when they reach that place, they are no longer our prayers merely, but they become lso the prayers of Him who "liveth to make inter-

cession for us." And thus they bring down blessings which of themselves they never could.

Q. And what do these offices of our Lord—*Mediator, Advocate, Intercessor*—result from?

A. His *Priesthood.* "This man, because He continueth for ever, hath an unchangeable Priesthood. Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 24, 25.) He who shed His blood on earth, now *as Priest* continues to show it, and to plead therewith at the throne of grace, in our behalf, for *covenant mercies* on *covenant terms*: powerfully and willingly atoning and interceding in our behalf, "by whom we have access to the Father," and "wherein He hath made us accepted in the beloved." Ephes. ii. 18, i. 6.

Q. And whilst our Lord, as the *High* Priest in the *Holy of Holies*—heaven itself—thus pleads for His people, has He ordained any on earth to minister in the *Holy* place—the Church on earth?

A. Yes. He has appointed His Priests on earth to be His representatives, and who, through the ordination of Bishops, the successors to the apostles, are sent by Christ even as He was sent by the Father. (John xx. 21.) And as sent by Him they have a work to perform as His deputies or representatives.

Q. And what is that work?

A. It is to offer up the prayers of the congregation on earth, whilst Christ as the Great High Priest offers them up again in heaven. And thus in every church we have the antitype of the Jewish temple service. The priests in the first tabernacle, the earthly sanctuary, "always accomplish the service of God"—while the Great High Priest Christ Jesus, in the Holy of Holies—heaven itself—offers up the incense of His own intercession on the "Golden altar before the throne." Rev. viii. 3, 4.

Q. Does Holy Scripture give this view of the service of the earthly tabernacle—the Church on earth?

A. St. Paul clearly lays it down. Heb. ix.

Q. And does not this view give especial importance to the public worship of the Sanctuary?

A. Certainly. Because communion with the Church, in its united acts of worship, brings men into especial relationship to Christ, the one mediator between God and man.

Q. Might not any number of private individuals give equal effect to their united prayers, apart from, and independently of, the Church as a body?

A. No: because they would thus separate themselves from the Church, "which is His body," and for which Christ's Intercession is especially offered. "He is the Head over all things to *the Church*." Ephes. i. 22.

Q. But has not Christ promised to be "in the midst" of any "two or three gathered together in His name?"

A. Doubtless Christ is present to hear the prayers of private individuals gathered together in His name, as *private* individuals, and to offer *private* prayers. But the promise of His presence in the passage just quoted is to *His Church as a body*. Matt. xviii. 20.

Q. Can you show me this?

A. It is clearly so, if we refer to the passage with the context. Our Lord had just been speaking about His Church. He had been giving directions as to how the offending member should be treated. If, after milder measures had been used, he continued obstinate, his fault was to be told to the Church, which was to proceed to excommunicate him if he remained impenitent. Then our Lord gives the promise (which certainly cannot apply to individuals) that "whatsoever His Church should bind on earth" He would ratify in heaven. And then follows the promise (in allusion to the same body—the Church) that "where two or three are gathered together in His name, He will be in the midst of them."

Q. Is this view enforced by any writing of St. Paul?

A. He quotes this passage of our Lord, "*gathered*

together," and alludes to the power of our Lord Jesus " dwelling in such a gathering, when he exhorts the Corinthians, as a Church—with Himself at the head as their bishop (" with' my spirit ") to do the very thing our Lord had given His church authority to do—excommunicate the offender. (I. Cor. v. 4, 5.) And in the epistle to the Hebrews, when speaking of the boldness which the sense of our great High Priest interceding for us in heaven should inspire, St. Paul shows that he is speaking of the Church as a body gathered together for public worship, because he goes on to exhort us to a diligence in that duty, " Not forsaking the assembling of ourselves together." Heb x. 21–25.

Q. Does our Church take the promise of our Lord's presence with two or three to refer to His Church?

A. Yes. She quotes the promise, and enforces her petitions by it in her daily service. Prayer of St. Chrysostom.

Q. You spoke just now of the office of the Church as an *intercessory* office, representing on earth what our Lord does in heaven. Is there anything in the Prayer Book which shows that the Church takes this view of her office?

A. The Church not only orders that " the curate that ministers in every parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the morning and evening prayer, and cause a bell to be tolled, that the peop'e may come to hear God's word, and to pray with Him." But the Church shows that she regards the office of her ministers to be an *Intercessory* office, by ordering " All priests and deacons to say daily the morning and evening prayer either *privately* or openly, not being let by sickness or some other urgent cause." See Rubric *concerning the service of the Church.*

Q. But does this injunction to " say the morning and evening prayer *privately*," signify that the priests are to do it by themselves, or does it not rather mean in *family* worship?

A. It means that they are to do it by themselves, if they have none but themselves to do it with, because the same Rubric orders, that where they "say it privately they may do it in any language they *themselves* understand." It is, therefore, clearly an *Intercessory* office.

Q. Now we are speaking of the daily service, will you tell me what other office besides that of *Intercession* the Church discharges through her daily service?

A. The holy Church in her daily service is a *public witness* to God.

Q. Will you explain what you mean by this?

A. God has no public daily witness of Himself, excepting through the Church. Of course, all nature is a witness to God—"Rain and sunshine, and fruitful seasons, filling our hearts with food and gladness," all these speak of God; but all these are common to heathens and christians. But in the world of grace there is no *daily public witness* to God, excepting through His Church; and the only way in which the Church can bear this public witness to God is through her daily service. Where the Church is closed from Sunday to Sunday, the *world* has its daily witness, in its markets, its shops, and trading of all kinds, but God is without any public witness. But where there is daily service, and the bell is tolled according to the Church's direction, it is a token that the priest "standeth daily ministering" to God, offering up prayers and intercessions "for all sorts and conditions of men." And this is a daily witness to God, reminding the world that there is a God, besides a *Sunday* God, and that that God is to be worshipped in the sanctuary besides on *Sundays*.

Q. But is it meant that the people should come to worship daily, because this would not be possible?

A. It is not intended that all should attend the daily service, though there might always be the "two or three," but the Church's duty of offering up Intercessory prayer, and of witnessing to God is

independent of the people, the daily offering of prayer and praise being a practical belief that the perpetual sacrifice of our great High Priest operates through the ministry of His Church on earth.

Q. Is there not a passage in the Old Testament which has been thought to have reference to the daily offering of prayer and praise in the Church of Christ.

A. Yes. That passage of the prophet Malachi, where the Almighty, after complaining of the irreligiousness of His ancient people, and especially of the priests with respect to the Daily Sacrifice, says, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place *incense shall be offered unto my name and a pure offering.*" Mal. i. 2.

Q. Has not this passage been interpreted to refer to the services of the Church by a very ancient writer?

A. Yes. By St. Irenœus, who lived in the time of Polycarp, a disciple of St. John.

Q. Is there not one portion of the service of the Sanctuary in which the ministers of Christ, in a peculiar manner, act as His representatives, and which has been supposed to be referred to in the above passage of Malachi, the "*offering of a pure offering?*"

A. In the celebration of the Holy Communion the ministers of Christ are, in a peculiar manner, His representatives. What is done by Christ's ministers below, is a constituent part of the great work which the one Great High Priest performs in heaven. Through the intervention of the Heavenly Head of the Church, the earthly priest truly exhibits to the Father that body of Christ which is the one only Sacrifice for sins. Each act that is done on earth is efficacious, and derives its virtue through those invisible acts which are done by Christ in heaven. Thus, in the Holy Communion, the *ministers* of Christ, according to His command,

take bread and wine, and show forth His precious death, whilst the Great High Priest in heaven presents before the throne of His Father that actual body which is sacramentally offered on earth. And thus is everything "after the order of Melchizedec." For the ministers of Christ, the earthly Melchizedecs, "bring forth bread and wine, and they are the Priests of the most High God," whilst the great Melchizedec in heaven presents in heaven that which the bread and wine sacramentally represents on earth. And thus, "although we be unworthy, through our manifold sins, to offer unto God, yet He accepts this our bounden duty and service: not weighing our merits, but pardoning our offences," through the Intercession of our great High Priest in heaven.

Q. Tell me lastly, in what sense our Lord exercises the office of King for us in heaven?

A. As our *King* our Lord has entered into the full possession of that Royal Majesty and Sovereignty He purchased by His death: whereby He is made "Head over all things to the Church." (Ephes. i. 22.) "All power being given unto Him in heaven and earth." (Matt. xxviii. 18.) Which power our Lord exercises in heaven, in protecting the Church, His kingdom, in all dangers, "reigning till He hath put all enemies under His feet." (I. Cor. xv. 25.) As *King* He subdues and destroys all the enemies of His kingdom, and our salvation. As *King* He dispenses grace and mercy to His subjects.—"Him hath God exalted to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins." Acts v. 31.

Q. What lessons may we learn from our Blessed Lord's bodily Ascension into heaven?

A. It may serve to guard us against divers errors. Our Lord's Ascension into heaven necessitates His *Bodily* absence from us; so *that we must not in any part of our obedience or service, admit or expect the presence of Christ with us, any otherwise than in a purely spiritual sense.* Thus we must shun the error of those

called *Ubiquitaries*, who affirmed that Christ, according to His human nature, bodily existed everywhere. We must shun also the error of the *Lutheran Consubstantialists*, and the *Roman Transubstantiators*, who affirm that Christ's *Bodily* presence is with, or in the consecrated elements of bread and wine, in the sacrament of the Lord's supper. For if Christ's *Bodily* presence and local abode be at the *right hand of God*, then His presence with us in any ordinance on the earth must be by His *spirit* only, which is His *advocate*, to supply His absence, and to "abide with us for ever," working the same effects, and conferring the same graces that He Himself would, if He were personally with us on earth. As God our Lord is (as He ever was) present everywhere: but as the Christ, His *bodily* presence is totally withdrawn, as Scripture takes care to assure us by various expressions, such as—"*I leave the world*, and go unto the Father" (John xvi. 28), "I am *no more in the world*" (xvii. 11), "The poor ye have always with you, but *Me ye have not always*" (Matt. xxvi. 11), "Whilst at home in the body we are absent from the Lord"—that is to say, from His *bodily* presence, (II. Cor. v. 6),—to "*Depart hence*, is to be with Christ" (Phil. i. 23), "Whom the *heavens must receive*, until the times of the restitution of all things" (Acts iii. 21), "Who shall ascend unto heaven, that is, to *bring down Christ* from above" (Rom. x. 6): all which passages plainly teach us that Christ is *bodily* present only in heaven, and that He is actually present with us only by His *Divinity*, though in His *Humanity* He is present to our memory and affection.

II. The presence of Christ in heaven serves to *excite and encourage our devotion*. For inasmuch as we have such a Mediator in heaven, so near the presence of God, so good and sure a friend ever ready to present, to recommend, and to further our petitions, what should hinder us from cheerfully and boldly making our requests unto God? This is the lesson which the apostle teaches us. "Having an High

Priest over the house of God, let us draw near with full assurance of faith." (Heb. x. 21, 22). "Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus, the Son of God . . . let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." iv. 14–16.

Lastly. The consideration of our Lord's Ascension should *elevate our thoughts and affections from the things of this lower world, unto heavenly things.* Since our nature in Christ is in heaven, our concerns are necessarily there also. So does the apostle again teach us, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth." Col. iii. 1, 2.

Q. What does the collect for Ascension day say upon this point?

A. It teaches us to pray, that "like as we do believe our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell."

Q. What does the proper preface in the Holy Communion Service say?

A. It tells us that our Lord ascended up into heaven to prepare a place for us: that where He is, thither we might also ascend, and reign with Him in glory.

Q. What is the last article of the creed connected with our Lord's *Exaltation?*

A. "From thence He shall come to judge the quick and the dead."

Q. Where did we leave our Lord in the last article of the creed?

A. "At the right hand of God."

Q. What have you already explained the "Right hand of God" to mean?

A. That particular *circumscribed spot in heaven* where God has His throne, and where He especially

manifests His glory, and at the right hand of which our Lord doth sit or stand.

Q. And how long will He be there?

A. Till He hath "made His enemies His footstool."

Q. Does Scripture teach us this?

A. Yes. "The Lord said unto my Lord, sit thou on my right hand, till I have made thine enemies thy footstool." Ps. cx. 1.

Q. And how will our Lord come again?

A. In the same way as He went. So the angels at our Lord's Ascension told His disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts i. 11.

Q. Where will He come to?

A. To this earth which He left. For, if in *going*, he ascended from earth to heaven; then in *coming* in "like manner, as He went," He must *descend* from heaven to earth.

Q. What is meant by the words "this *same* Jesus?"

A. The same that had been crucified, who rose again, and ascended into heaven—"This same Jesus"—*God* and *Man*."

Q. Does our Lord Himself teach us this truth?

A. Whenever He speaks of His second coming, He always uses the expression—"The *Son* of *Man*." "When the Son of Man shall come in His glory, and all the holy angles with Him, then shall He sit on the throne of His glory." (Matt. xxv. 31.) The *Son of Man* shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." (xvi. 27.) Hereafter shall ye see the *Son of Man* sitting on the right hand of power, and coming in the clouds of heaven." (xxvi. 64.) "Then shall appear the sign of the *Son of Man* in heaven . . . and they shall see the *Son of Man* coming in the clouds of heaven, with power and great glory." xxiv. 30.

Q. Has it not been supposed that our Lord will

descend to the same place from which He ascended, that is, the Mount of Olives?

A. Yes. And it has been supposed that the Mount of Olives, or some place in the air over that, shall be the place of Christ's judgment seat.

Q. What passages of Scripture are there upon which this idea has been founded?

A. There is a passage in the prophet Joel, which has been interpreted as favouring the idea that the Mount of Olives, or there about, shall be the seat of judgment. "I will gather all nations, and will bring them down into the valley of Jehoshaphat (which adjoins the Mount of Olives) and will plead with them there." (Joel iii. 2.) And a still more forcible passage in the prophet Zechariah—"Behold the day of the Lord cometh . . . and His feet shall stand in that day upon the Mount of Olives." (Zech. xiv 1–4.) And perhaps it might not have been without presignification, that our Lord discoursed on that very mount concerning the last judgment. Mark xiii. 3.

Q. But as the place of Christ's judgment is of small consequence, and no portion of this article of the creed, let us pass on to the judgment itself. Will you tell me how many particulars concerning the last judgment this article binds us to believe?

A. There are three principal things.

I. *That there will be a judgment.*

II. *The person by whom that judgment shall be administered.*

III. *The persons who shall be judged.*

Q. Show me from Scripture that there is to be a judgment?

A. The first declaration we have of a future judgment, is the prophecy of Enoch, unrecorded by Moses, but preserved by St. Jude in his Epistle. "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners

have spoken against Him." (Jude 14, 15.) And in connection with this judgment Holy Scripture teaches us,—

I. That God has appointed a determinate time for this judgment—"God hath appointed a day in which He will judge the world in righteousness." (Acts xvii. 31.) And this day is called the "*great and notable day of the Lord.*" (Acts ii. 20.) "*The Judgment of the Great Day.*" (Jude 6.) "*That day.*" (II. Tim. i. 18: iv. 8; I. Thess. v. 4. "*The day of the Lord.*" I. Thess. v. 2.

II. That against this day of judgment all the actions of men are registered in the books—the books of God's omniscience. "The judgment was set, and the books were opened." (Dan. vii. 10.) "The books were opened, and the dead were judged out of those things which were written in the books according to their works." Rev. xx. 12.

III. That every thought, every word, every work of man shall be disclosed. "We must all appear before the judgment seat of Christ: that everyone may receive the things done in His body, according to that He hath done, whether it be good or bad." (II. Cor. v. 10.) "God will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (I. Cor. iv. 5.) "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. xii. 36.) "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii. 14.

IV. That all this shall be transacted in a regular, public manner in open court, in the face of men and angels, as the following passages show:—"The Son of Man shall come in His glory, and all the holy angels with Him." (Matt. xxv. 31.) "The Lord Jesus shall be revealed from heaven with His mighty angels." (II. Thess. i. 7.) "The Lord cometh with ten thousands of His saints." (Jude 14.) "Whosoever shall confess me before men, him shall

the Son of Man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God." (Luke xii. 8, 9.) "And there is nothing covered, that shall not be revealed, neither hid that shall not be known." Luke xii. 2.

V. That the judgment which shall be passed will approve itself to the satisfaction of all who shall be present, so that each one concerned therein shall be forced to acknowledge the justice of His sentence. Thus St. Paul calls the day of judgment a "day of the revelation of the righteous judgment of God." (Rom. ii. 5.) "We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (xiv. 10, 11.) And our Lord, St. Paul says, "shall come to be glorified in His saints, and to be admired in all them that believe in that day." (II. Thess. i. 10.) "And He shall convince all that are ungodly of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 15.

Q. Having now considered the first point that we proposed—that there shall be a judgment, and also some particulars concerning it,—what is the next thing included in this article as an object of our faith?

A. The *Person* of the Judge, to whom this great power and honor of judging the world is committed.

Q. And who is this?

A. The Second Person in the Trinity, the Lord Jesus Christ.

Q. Does Holy Scripture always assign this office of Judge to the Second Person in the Trinity?

A. Our Lord Himself tells us, "The Father judgeth no man, but hath committed all judgment unto the Son." (John v. 22.) And our Lord, before He ascended, commissioned His apostles to teach men all He had commanded them to teach. And

St. Peter tells us that this was one thing that our Lord had commanded them to teach—that He should be the Judge. "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." (Acts x. 42). And St. Paul tells us "God hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts xvii. 31.) And "We must all appear before the judgment seat *of Christ*." (II. Cor. v. 10.) And this same truth, that our Lord shall be the Judge of the world is frequently taught us also in parables, and descriptions, which represent Christ as separating the wheat, sometimes from the chaff, sometimes from the tares. (Matt. iii. 12, xiii. 30.) Also as a *Fisherman*, "Gathering the good into vessels, and casting the bad away." (48.) As a *Bridegroom*, admitting the wise virgins to the feast, but shutting out the foolish. (Matt. xxv. 1–12.) As a *Householder* rewarding his faithful servants, and punishing the one who hid his talent in the earth. (14–28). As a *Shepherd* dividing the sheep from the goats. (31–46.)—All which parables describe our Lord as exercising the authority and office of a Judge.

Q. Can you give me some reasons founded upon Holy Scripture, why the Second Person in the Trinity should be the Judge of quick and dead?

A. First, it is necessary and fit (as St. Augustine says) that they who are to be judged, shall *see their judge*. But no man can see God the Father and live. "There shall no man see me, and live." (Exod. xxxiii. 20.) How shall guilty sinners appear before Him? "Who may stand in thy sight when once thou art angry?" (Ps. lxxvi. 7.) Till acquitted by God the Son, and having received the gracious sentence, "Come ye blessed of my Father," no man can see God the Father. The Second Person in the Blessed Trinity is the most fitted, because as a *visible* Judge,

the criminals can converse with Him, and if they have any thing to urge against the charge that when "hungry, or thirsty, or naked, or sick, or in prison, they visited Him not," they may be able to address their judge, which, in the case of our Lord, clothed with glorious flesh, they will be able to do, for "Every eye shall see Him." (Rev. i. 7.) And our Lord is represented in judgment speaking and arguing the case with all parties concerned, receiving their excuse, and expressing His own mind to them. (Matt. xxv. 34—46.) None of which things could be done in the case of God the Father.

II. Our Lord is most fitted to be man's judge, because Himself *man*, acquainted with all man's frailties and infirmities, yet free from the sin which belongs to them. Whilst as *God*, the second person in the Trinity has, equally with the other persons Father and Holy Ghost, those faculties which only belong to the Godhead, such as the power to discern all hearts, and the wisdom to know all matters, and to discern in all cases. The second person in the Trinity has also, what the others have not, a *perfect knowledge of man's trials and temptations;* yea, "was in all points tempted like as we are, yet without sin:" so that we may say, that the same principle will be recognized in the great judgment which regulates the earthly assize, when a man is said to be tried by his peers—that is, by those in the same condition with himself. The righteous may therefore expect every allowance to be made by the judge who will behold and recognise in them his *brethren*. And our Lord represents Himself as a kind and merciful judge, as helping them out in the judgment through which they have to pass; and bringing to their minds those good actions which they themselves may have forgotten, such as having "fed, and clothed, and visited Him" in the persons of His brethren.

III. Our Lord, as the Saviour who shall "save His

people from their sins," is most fitted to be our judge, because He cannot be said to have perfectly done this (saved them from their sins) till He has finally acquitted and absolved them at the day of judgment, in a judicial deliverance from the wrath of God threatened against sin, and by the sentence conferring life and glory. Whatever other benefits we receive by our Lord's ministry and death, our salvation is not finished till, by His power and authority, as judge, He has acquitted us, and awarded us eternal life. From all which considerations we may learn the meaning of the passage, "The Father judgeth no man, but hath committed all judgment unto the Son, and hath given Him authority to execute judgment also, because He is the Son of Man." John v. 22–27.

IV. By constituting our Saviour and our Redeemer to be our judge, God hath signified to us that it is His will our Lord should deal with us according to the same merciful measure upon which He allowed Him to offer us life and salvation.

Q. Having considered, in connection with these articles of our creed, 1, *That there shall be a judgment*, 2, *That our Lord shall be the judge*, what is the next thing to be considered as contained in this article, "He shall come to judge the quick and the dead"?

A. The persons who are to be tried.

Q. And who are they?

A. "*The quick and the dead*," according to the plain language of Holy Scripture. Thus, St. Peter declares it to have been part of their apostolic commission entrusted to them by our Lord Himself "to preach unto the people, and to testify that it is He which is ordained of God to be the judge of quick and dead." (Acts x. 42.) And St. Paul thus enforces his solemn charge to Timothy, whom he had appointed Bishop of Ephesus, "I charge thee before God, and the Lord Jesus Christ, who shall *judge the quick and the dead at His appearing*," &c. (II. Tim.

iv. i), and St Peter says we must "give account to Him who shall judge the quick and the dead." I. Peter iv. 5.

Q. What do you mean, then, by "the quick and the dead"?

A. By the *quick* those who shall be found living on the earth at our Lord's coming: by the *dead* are to be understood all other persons, who from the beginning up to our Lord's coming, had died, but shall be raised at the sound of the last trump.

Q. What does St. Paul say about this?

A. He says, "We that are alive and remain unto the coming of the Lord shall not prevent (or have precedence over) them that are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to meet the Lord in the air: and so shall we ever be with the Lord." I. Thess. iv. 15–17.

Q. How many classes of persons does the apostle here speak of?

A. Two: The righteous who are quick, or alive, and shall be changed at our Lord's coming, and the righteous dead who shall be raised before those who are alive shall be changed.

Q. But will there not be two other classes of persons who shall be found at our Lord's coming?

A. Yes: There will be the *unrighteous living* on the earth, and the *unrighteous dead*, who will be in their graves.

Q. And what will happen to them?

A. The *unrighteous living* will be changed, and the *unrighteous dead* will be raised: but Scripture does not say how long this will be after that which has taken place with respect to the righteous dead, and the righteous who are alive at our Lord's coming.

Q. Is there not some passage in the book of Revelation, which has reference to this subject?

which the consideration of this judgment is not calculated to produce: no good affection which it may not serve to excite: no evil passion which it may not help to repress: no bad design or action which it may not deter us from. The consideration of the judgment should make us careful of our *thoughts*, *words*, and *deeds*. Of our *thoughts*, for in God's sight these are *deeds*—"Yea, in heart we work wickedness." (Ps. lviii. 2.) A lustful look is adultery. (Matt. v. 28.) Malice and revenge are murder. (22 and I. John iii. 15.) And herein lies the difference between a human assize and the judgment of the great day. Human judgment takes no notice of men's designs, if they have never been put into practice; but "God will judge the secrets of men." (Rom. ii. 16.) "God will bring every work into judgment, with every secret thing." (Eccles. xii. 14.) The thought of the judgment should make us careful over our *words*, seeing that "every idle word that men shall speak, they shall give account thereof in the day of judgment." And that "by our words we shall be justified, and by our words we shall be condemned." (Matt. xii. 36, 37.) It should make us careful over our *deeds*. For every "work shall be brought into judgment." "We must appear before the judgment seat of Christ, that every one may receive the things *done* in the body." (II. Cor. v. 10.) And the Judge Himself says—"Behold I come quickly, and my reward is with me, to give to every man according to his *work* shall be." (Rev. xxii.) And not only the works themselves, but the *aggravations* and circumstances of the works shall be examined into, so that the *actions of other men*, which we have made our own, by being the cause of them, we shall have to account for. And the *effects* of our actions, which will survive us, must be accounted for; so that we may be said to be sinning even whilst we are in our graves, in the effects which are the fruits of the sins we committed whilst we were alive. All these things being one and the same action in its cause and effect,

will be judged "according to that which is done, whether it be good or bad."

II. A hearty belief in the judgment of the great day will make us ready to forgive all injuries, inasmuch as we shall have need of the abundance of God's mercy and forgiveness: and He has laid down our forgiveness of injuries as a condition of His forgiveness of our offences, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. xviii. 35.) And "He shall have judgment without mercy that hath showed no mercy." James ii. 13.

Lastly. A thorough belief in the judgment will make us diligent in repenting of our sins whilst life lasts; because the things which will be brought into judgment, are "*the things done in the body.*" (II. Cor. v. 10.) And therefore it is to no purpose to think of mending, or doing well hereafter, when rid of this body. Repentance and cries for mercy which are done *out of the body*, will avail nothing for sins that were committed *in the body*. "In death there is no remembrance." (Ps. vi. 5.) "What profit is there in my blood, when I go down to the pit." Ps. xxx. 9.

Q. Having now considered the two first parts of our *Creed*, relating to *God the Father*, and God *the Son*, what do we next profess our belief in?

A. In that which relates to God the *Holy Ghost*, which completes the Trinity of Persons in one Godhead.

Q. What do we profess our belief in concerning God the Holy Ghost?

A. We profess our belief in His *Person*—that He is God.

Q. How many things are there which concern the *Person* of the Holy Ghost, and which are included in our belief in Him?

A. There are three things:—

1. His *Name*. 2. His *Nature*. 3. His *Office*.

Q. To what does His name relate?

A. Either to His *Nature*, or to His *Personal operations*, as distinguished from the other two persons in the Trinity.

Q. Will you explain what you mean?

A. As regards His *Nature*, He is the *Ghost*, inasmuch as He is a Spirit, which is the meaning of the word Ghost. The name *Holy* relates, not to His *Nature* (the title Holy belonging equally to the other two persons in the Trinity), but to His *Operations*. It is not a belief in what the Holy Ghost is Himself, that we profess, when we style Him "Holy," but a belief in what He *does for us*. He is the Holy Ghost, the Spirit who "sanctifieth us and all the elect people of God."

Q. After His name, what is the next thing contained in our belief in the Holy Ghost?

A. His *Nature*.

Q. And what is the nature of the Holy Ghost?

A. That of a real and proper *Person*, and not a mere *virtue*, or *quality*, or *operation*, resident in, or derived from, the Father.

Q. Does not the place which this article occupies in the creed prove that this is what we therein profess our belief in?

A. Yes. Because if no more was meant than some *virtue* or *quality* of God the Father, why should the belief in the Holy Ghost not have been mentioned among the other attributes of God the Father, instead of being reserved to a distinct and separate place in the creed?

Q. What evidence have we in Scripture that the Holy Ghost is a *Person?*

A. Holy Scripture always speaks of the Holy Ghost as operating by a power *inherent in Himself*.

Q. Can you prove this to me?

A. Our Blessed Lord always speaks of him as a *Person*, "When *He* is come He will reprove the world of sin, of righteousness and of judgment." "*He* will guide you into all truth." John xvi. 8–13.

Q. Do not also the attributes and faculties which

are ascribed to the Holy Ghost clearly proclaim Him to be a *person?*

A. Yes: *Understanding* is a faculty of the Holy Spirit. "The Spirit searcheth all things, yea, the deep things of God. The things of God knoweth no man, but the Spirit of God." I. Cor. ii. 10, 11.

II. *Affections* are ascribed to Him: that of grief—"Grieve not the Holy Spirit of God." (Ephes. iv. 30.) *Anger*—"They provoked His Holy Spirit." (Isaiah lxiii. 10.) *Hearing* and *speech*—"Whatsoever he shall hear, that he shall speak." (John xvi. 13.) "The Holy Ghost *said*, Separate me Barnabas and Saul." (Acts xiii. 2.) "While Peter thought on the vision, the spirit *said* unto him." (Acts x. 19.) *Will*—"Dividing to every man severally as he will." (I. Cor. xii. 11.) All these faculties of *grief*, *anger*, *hearing*, *speech*, *will*, are clearly *personal*, and such as cannot be said merely to represent any mere *quality* or *virtue*, but a living and intellectual substance. For how can the Holy Ghost be said to be only a quality or virtue when He is said to *come* as well as to be *sent*, to *speak* as well as to *hear?* How can the Holy Ghost be said to be sent by the Father and Son if He is only a virtue or quality subject to theirs, seeing that a virtue or quality cannot go, or operate in other places, than those do in whom He is subjected? How, if only a *quality* or *virtue*, could He *utter* the will of God?

Q. But, besides these faculties and acts which proclaim the Holy Ghost to be a *Person*, and not a mere *virtue*, emanating from the Father and the Son, do we not find Him joined with them who are certainly persons?

A. St. John when he speaks of the witnesses Christianity has in Heaven, represents the Holy Ghost together with the *Father* and the *Word*, as one with them in *nature* as well as in *testimony*: "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One." (I. John v. 7.) And our Saviour teaches the

same truth where He speaks of the Holy Ghost as a witness jointly with Himself and the Father: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." "And when the Comforter is come, even the Spirit of Truth, He shall testify of me." (John viii. 18; xv. 26.) How, if the Holy Ghost were only a *virtue* or *quality*, came He to be thus joined with those who were certainly *Persons?* How came His name to be made, equally with theirs, the object of our belief and hope?

III. To the Holy Ghost are ascribed the properties of *Divinity*. Lying unto Him is called a "*lying unto God*." (Acts v. 3, 4.) His dwelling within Christians causes them to become the "*Temples of God*." (I. Cor. iii. 16.) And divine worship is directed to Him both in *Baptism* and the *Apostolic Benedictions*, where He is joined with the Father and the Son, as equally the object of our faith and worship. The fact that we are commanded to be baptized into the name of the Holy Ghost, as well as of the Father and the Son, is a manifest proof that He, as well as they, is a *Person*. For to Baptize in the Christian sense, is to prompt men by that ceremony of Baptism to profess themselves disciples of those whose name they were baptized into. Thus our Lord says, "Go and teach (lit. *make disciples of*) all nations," by "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) And St. Paul teaches the same, viz., that baptizing into the name of a person, was a prompting men by that ceremony to give themselves up as disciples of those into whose name they were baptized. For when some of the Corinthians had taken up with favourite teachers, and professed themselves to be their disciples and followers, St. Paul asks them whether they were "Baptized into the name" of such persons after whom they called themselves. And he thanks God that he had baptized but few of them, lest any should take occasion to say that he had baptized in

his own name. (I. Cor. i. 13, 14, 15.) All which shows that baptism was a ceremony whereby men professed themselves disciples of those whose name they were baptized into. Consequently, to be baptized into the name of the Holy Ghost, as well as of the Father, and the Son, is to profess ourselves His disciple, equally with theirs. But how can we be said to profess ourselves a disciple of a mere *virtue* or *quality?*

Q. And are there not some great difficulties, and contradictions, which would necessarily arise from considering the Holy Ghost to be only a *quality* or *virtue* emanating from the Father?

A. Yes. Because the Holy Ghost is said to come into the world upon the intimation He received from the Father and the Son, and as sent by them both. If therefore the Holy Ghost is only a *quality* or *virtue* emanating from the Father, Scripture must be taken to affirm that the Father comes Himself upon an intimation from Himself. Nay, as the Holy Ghost is also said to be sent by the Son—"I will send Him unto you." (John xvi. 7.)—Must it not also be said that the Father is sent by the Son? which would be blasphemy. Again, our Lord declares the Holy Ghost should "receive of His, and show it unto the world." (John xvi. 14.) Therefore if the Holy Ghost be only a *quality* of the Father, the Father must be said to speak unto the world, only that which He should hear from another, yea, as He should hear and receive from the Son. All which things being considered, compel us to the belief that the Holy Ghost is a real *Person*, distinct from the Father and the Son.

Q. Can you give me further Scripture proof that the Holy Ghost is a distinct person from the Father and the Son?

A. The Holy Ghost is called the Spirit of the Father. (I. Cor. ii. 10.) He is said to go out or proceed from the Father. (John xv. 26.) He is also said to be sent by the Father. (John xiv. 26.)

"Because ye are sons, God hath *sent forth* the Spirit of His Son into your hearts." (Gal. iv. 6.) The Holy Ghost is said to be our advocate with the Father, crying in our hearts, and interceding with the Father for us: "The Spirit maketh intercession for us with groanings which cannot be uttered. and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." (Rom. vii. 26, 27). All these passages which assign to the Holy Spirit attributes which do not belong to the Father, manifestly show that He is distinct from Him. The Holy Ghost is also a distinct person from the Son. He is called the Spirit of the Son. (Gal. iv. 6.) He is said to be sent by the Son—"Behold, I send the Spirit of My Father upon you." (Luke xxiv. 49.) "If I go not away, the Comforter will not come unto you: but if I depart, I will send Him unto you." (John xvi. 7.) He is said to have descended upon the Son—"The Holy Ghost descended like a dove upon Him." (Luke iii. 22.) He is said to have led Him—"Then was Jesus led up of the Spirit into the wilderness." (Matt. iv. 1.) He is said to receive from the Son that which He should teach—"He shall receive of mine, and shall show it unto you." (John xvi. 14.) He is said to be another comforter, distinct from the Son, and to succeed Him—"I will pray the Father, and He shall give you another comforter." (John xiv. 16.) "Speaking against the Son," and "blasphemy against the Holy Ghost," are mentioned as different sins. The Holy Ghost is said also to be distinct from the Father and the Son, jointly, as well as severally. "Through Him (Christ), we have access by one spirit unto the Father." (Ephes. ii. 18.) The apostolic benediction is also in the name of three distinct persons, jointly and severally. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (II. Cor. xiii. 14.) St. Peter ascribes our

election to the Father *predestinating*, the Son *propitiating*, and the Holy Ghost *sanctifying*—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (I. Peter i. 2.) St. Paul also distinctly assigns a peculiar dispensation of *operations* to the Father, of *administrations* to the Son, of *gifts* to the Holy Ghost. "There are diversities of gifts, but the same *Spirit*. And there are differences of administrations, but the same *Lord*. And there are diversities of operations, but it is the same *God* which worketh all in all." (I. Cor. xii. 4–6.) Why, then, should Holy Scripture assign peculiar operations to the Father, Son, and Holy Ghost, if they were not three *distinct persons?*

Q. After the *nature* of the Holy Ghost, what is the next thing we express our belief in concerning Him?

A. His *office in respect to ourselves.* He is the *Holy Ghost*, which word *Holy* refers not to the *holiness of His Essence*, which is common to the whole *Trinity*, but to the nature of that operation which is peculiar to Him, namely, to "sanctify us, and all the elect people of God."

Q. Into how many kinds is the operation of the Holy Ghost distinguished?

A. Into two kinds, *Extraordinary* and *Ordinary*.

Q. What are the *Extraordinary* operations of the Holy Ghost?

A. Those which were bestowed upon the *Apostles* and *Evangelists* for the planting and establishing of Christ's church and religion, and which were manifested in two remarkable effects and advantages—*Gifts* and *Offices*.

Q. What were the *Extraordinary* gifts of the Holy Ghost?

A. Those which were bestowed upon the first planters of Christianity, and which conduced to their *Information*, or qualified them for the *Publication* of that information in order to men's *Sanctification*.

Q. What were the *Extraordinary* gifts which conduced to the *information* of the first propagators of Christianity?

A. They were "The *Word of Wisdom, the word of Knowledge, Prophecy,* and *Discerning of Spirits.*" (I. Cor. xii. 8, 10.) By these the apostles were divinely inspired, and taught to understand the mind and meaning of God, by the immediate operation of the Holy Ghost, for the ordering and governing of His church by "*the Word of Wisdom:*" for the explaining and applying of types and prophecies by "*the word of knowledge:*" for the understanding and explaining the mysterious hidden sense of Scripture by the gift of *prophecy,* that is, by an immediate illumination and motion of the Holy Spirit: and for the discovering and distinguishing true inspirations from false, by the power of "*discerning of spirits,*" all which gifts of the Holy Spirit were comprehended in, and were a fulfilment of, our Lord's declaration to His apostles, that the Spirit should "teach them all things, and bring all things to their remembrance, whatsoever He had said unto them." (John xiv. 26.) By this *Extraordinary* gift of the Spirit, *the Canon of the Scripture* came to be completed, which contains a full account of the Divine will concerning the terms of salvation, which are the inspirations of the Holy Ghost. And therefore "all Scripture" is said to be "given by inspiration of God," and to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." (II. Tim. iii. 15–17.) And beyond this there is neither *need* nor *proof* of any *New Revelation,* by such immediate operation of the Holy Ghost, who concluded all His *information* of the means of *Sanctifiaction,* and condition of *Salvation,* with this extraordinary inspiration, which was peculiar to the *Apostolic Age* and infancy of the Church, after which there was no other way of revelation, or coming to the knowledge of the

Christian Religion, than by the *Written Word of God* thus given by the Holy Ghost.

Q. But besides the *Extraordinary* gifts of the Holy Spirit which conduced to the *information* of the apostles, and first propagators of Christianity, were there not also extraordinary gifts bestowed upon them for the *Publication* of such Divine information?

A. There was "*the gift of healing*," of "*working miracles*," of "divers *kinds of tongues*," of "*interpretation of tongues.*" (I. Cor. xii. 9, 10.) Whereby the Holy Ghost enabled the planters of Christianity to propagate what they had themselves been divinely taught, and to witness the truth of what they said. Hence these miraculous gifts are called the "*manifestations of the Spirit*," (I. Cor. xii. 7), and the word which accompanied these gifts is said to be spoken "in *demonstration of the Spirit*" as well as "of power," (I. Cor. ii. 4), being peculiarly the operation of the Holy Ghost.

Q. What were the *Extraordinary offices* of the Holy Ghost suited to these *Extraordinary gifts?*

A. They were, first, *Apostles*, to whom seems to have been communicated "the word of wisdom" for the governing of the Church: "Secondarily, *Prophets*," whose peculiar gift was "the word of knowledge," for expounding the old, and uttering new prophecies: "Thirdly, *Teachers*," called *Evangelists* (Ephes. iv. 11), who were eminently endowed with the gift of prophecy for dispensing the Gospel by their writings and teachings. All which different offices were peculiarly endowed and distinguished by the miraculous operation of the Holy Ghost, for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ" (Ephes. iv. 12, 13)—that is, till the Gospel state should be settled and the Church of Christ founded, and built to endure to the end of the

world. In which state sanctification may now be attained in an *ordinary* way, which was necessarily first established by the Holy Ghost in an *extraordinary* manner, by miraculous *gifts* and *offices*.

Q. Having considered what were the *Extraordinary* operations of the Holy Ghost, what are now His *ordinary* operations?

A. Sanctification. That the Holy Ghost does sanctify, or make us holy, is manifest from many passages of Scripture. Thus, St. Paul tells us that "the offering of the Gentiles became acceptable, being *sanctified by the Holy Ghost.*" (Rom. xv. 16.) He tells the Thessalonians that God had chosen them to salvation, through *sanctification of the Spirit.* (II. Thess. ii. 13.) And St. Peter addresses those to whom he wrote his epistle as "Elect through the *sanctification of the Spirit.*" I. Pet. i. 2.

Q. What are the means whereby this *Sanctification* of the Spirit is effected?

A. The first means whereby we are sanctified by the Holy Ghost is *Baptism.* Holy Baptism is our first entrance into the Body of Christ, out of which there is no true holiness—"By one Spirit are we all baptized into one body." (I. Cor. xii. 13.) As, therefore, our Baptism is here attributed to the Spirit, it follows that our initiation into the Body of Christ is by the Spirit, and, consequently, the first beginnings of our holiness must be from Him. And this is still more plain from the answer of our Lord to Nicodemus, when he demanded of Him "How a man could be born again"—"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) For as nothing can be said to be antecedent to its birth, and our spiritual birth is here said to be attributed to the Holy Spirit in Baptism, it follows that we must acknowledge that we owe our first beginnings of holiness to the Holy Spirit, and in Baptism. Similar is the expression of St. Paul attributing

our new birth to water and the Holy Spirit—"We are saved by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 5.

Q. And as the first beginnings of holiness are the work of the Holy Spirit, is not our *continuance* in holiness also His work?

A. Yes. We have the promise of His in-dwelling and abiding presence. (John xiv. 16, 17; I. Cor. iii. 16.) And for what purpose can that abiding presence be, but that the continuance of it is necessary to keep us in the grace into which it first brought us?

Q. And what are the means whereby the Holy Spirit enables us to continue in holiness?

A. There are many means:—

I. *Illumination.* By which operation the Holy Spirit clears truth to the mind, and clears the mind for the truth. Therefore He is said to be the "Guide unto all truth" (John xvi. 13) and without his aid we cannot receive the truth, for "the natural man receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned." (I. Cor. ii. 14.) And therefore the apostle prays in behalf of the Ephesians, that God would "give unto them the Spirit of wisdom and revelation in the knowledge of Him: the eyes of their understanding being enlightened: that they might know what is the hope of their calling." (Ephes i. 17, 18.) Hence we learn that revelation is not sufficient without *Illumination*, and therefore, illumination, as well as revelation, is the work of the Holy Spirit.

II. Another means whereby the Holy Spirit sanctifies us is *Inclination:* bending our wills, and softening our hearts, and disposing our affections to comply with that which is made clear to our understanding. *Naturally* we are blind to discern, dull to perceive, and backward to undertake the duties of religion: and we are, moreover, heartless and indisposed to perform them, and therefore St. Paul

prays for the Ephesians, that God would "strengthen them with might by his Spirit in the inner man." (Ephes. iii. 16.) He tells the Romans that it is the Spirit that "helpeth our infirmities." (Rom. viii. 26.) To the Philippians he says, "God worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.) So that we are equally indebted to the Holy Spirit for the understanding which we have of religion, and for the love and desire to practise it.

III. Another means whereby the Holy Spirit sanctifies us, is by *directing and governing our actions;* leading and preserving us in the ways of obedience to God's laws and will, enabling us not only to "*will*," but "to do of his good pleasure." (Phil. ii. 13.) The best of us are apt to falter and faint in our practice unless we are under the guidance of the Holy Spirit. Therefore we are exhorted to "live in the Spirit," and to "walk in the Spirit," so as not to "fulfil the lusts of the flesh," (Gal. v. 16), and, "as many as are led by the Spirit of God, they are the Sons of God." (Rom. viii. 14.)

IV. It is by the Holy Spirit that we have assurance of our acceptance with God through Christ: "The Spirit itself beareth witness with our Spirit that we are the children of God." (Rom. viii. 16.) "The love of God is shed abroad in our hearts by the Holy Ghost which is given us." v. 5.

Q. What other operation of the Holy Spirit is there which tends to the sanctification of individuals, and through them to the edification of the whole Church?

A. It is the operation of the Holy Spirit to *sanctify and set apart a succession of particular persons for the office and duty of the ministry.* The same Holy Spirit that miraculously instituted those extraordinary offices in the first ages of Christianity, now carries on the succession to supply the necessities of the Church in all times to the end of the world. And therefore did our Lord tell His apostles, "as my

Father hath sent me," that is, with the power of commissioning you to my ministry, "even so send I you," that is, with power of ordaining others in like manner, (John xx. 21.) And in accordance with this, we find the Apostles handing down their office and ministry to others. Thus St. Paul ordained Titus, bishop of Crete, and Timothy of Ephesus, to "ordain elders in every church." Timothy was commanded by St. Paul to "commit to faithful men" what he had "heard of him." And both to him and Titus does the apostle give strict injunctions concerning the perpetuation of the ministry by the "laying on of hands."

Q. Does Holy Scripture speak of the ministry of the Church as the operation of the Holy Ghost?

A. St. Paul exhorts the elders of the Ephesian Church to take "heed to the flock over which the Holy Ghost had made them overseers." (Acts xx. 28.) And "the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them." (Acts xiii. 2.) And "they, being sent forth by the Holy Ghost, departed." (4.) St. Peter speaks of his fellow labourers as having "preached the Gospel with the Holy Ghost sent down from heaven." I. Pet. i. 12.

Q. And does our own branch of the Church believe and act upon the belief that her ministers are set apart by the Holy Ghost?

A. Yes. In the first prayer of the service for the "ordering of priests," the Church prays Almighty God, who by His Holy Spirit has appointed divers orders in His Church." And just before the laying on of hands, the "Veni Creator," which is an address to the Holy Ghost, is sung or said, by the bishop, and priests, and people: and the words which accompany the laying on of hands plainly teach that the Church regards the ministry not only to be the operation of the Holy Spirit, but that the laying on of hands is attended by the gift of the Holy Ghost, "Receive the Holy Ghost for the office and

work of a priest in the Church of God now committed unto thee by the imposition of our hands." And the mind of the Church in this matter is more apparent if we compare the words with which our Lord ordained His first apostles, and the words of our own ordination service. "*Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained.*" Our Blessed Lord ordering of His apostles, (John xx. 22, 23,) "*Receive the Holy Ghost for the office and work of a priest in the Church of God. Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained.*" The Church's ordering of priests.

Q. Now tell me what lessons we should learn from this article of our creed, "I believe in the Holy Ghost."

A. It should have a practical effect upon our lives. I. *We should learn whence all our sanctity is derived to us*, which is neither innate nor acquired from any natural cause, but purely a divine work, and "wisdom from above," wherein God gives us that which otherwise is not attainable. This belief should teach us—

II. *Gratefully to acknowledge our obligations where it is due:* ascribing all our good to God, and taking all the shame of evil to ourselves: as being helpless without the power of Divine Grace, which is the author of our spiritual life, and of all good dispositions in us, assuming nothing to ourselves, but ever using the words of St. Paul, "By the grace of God, I am what I am." I. Cor. xv. 10.

III. We should desire and pray for God's Holy Spirit, which is the source of such excellent benefits and graces. If we heartily invite Him, if we earnestly pray for the Holy Spirit, He will assuredly come to us: for our Lord has promised, "The Father will give the Holy Spirit to them that ask Him." Luke xi. 13.

IV. We should all thoroughly examine ourselves,

so as to acquaint ourselves how far we are individually operated upon by the Holy Spirit; what influence He has upon our wills and affections, how far our actions are governed by His guidance, what assistance and comfort we have felt, and what advance we have made by His secret acting upon us in the great work of our *Sanctification*. For they who "are led"—and leading implies moving onward—"by the Spirit of God, they" only "are the sons of God." Rom. viii. 14.

Lastly. If, as we have seen to be the case, the ministry of the Church is also the ministry of the Holy Ghost, how very careful should we be how we conduct ourselves to those who bear so sacred an office. Every minister of Christ is to be considered as Christ's special messenger and ambassador to all who are under His care. "For the priests' lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." (Mal. ii. 7.) The consideration that each minister of Christ has been set apart for his office by Christ's appointment, and sent forth to his work by the Holy Ghost, should lead us to regard them, not as mere ministers of the *Establishment*, as it is called, which is only an accident of the Church (and a good one), but as *Curates*, that is, persons having *Cure of souls*, and who are set by God to "watch for our souls, as they that must give account," either "with joy or grief," which must depend not only on their own faithfulness, but upon the manner in which their ministry is received. Hence we should learn to regard them not as mere *Teachers* or *Preachers*, sent to gratify our natural minds and likings, which will lead us to regard and esteem them according to their *natural* parts and talents, but as "Stewards of the mysteries of God," dispensers of His Word and Sacraments. So that, "he that heareth them, heareth Christ, and he that despiseth them, despiseth Christ." Luke x. 16.

Q. Now, before passing on to consider our *privileges*,

which flow from, and depend upon our being *Sanctified* by the Holy Ghost, and which consist of five particulars—viz., *Church membership, Communion of Saints, Remission of sins, Resurrection of the body, and life everlasting*—will you tell me what you have already professed your belief in?

A. In God the Father who hath made me, and all the world.

Secondly. In God the Son who hath Redeemed me, and all mankind.

Thirdly. In God the Holy Ghost who sanctifieth me, and all the elect people of God.

Q. Are these three Gods?

A. No. Three persons, yet but one God. As there is a *number* in the *Trinity* whereby the persons are neither more nor less than three, so there is also an *order* in the Trinity whereby of these three persons the *Father* is the *First*, the *Son* the *Second*, and the *Holy Ghost* the *Third*. All which imports no difference of *Essence*, but a distinction of *Origination*. The *Father* being so called, as having that essence of Himself from none, which Christ has not of Himself, but from the *Father*, and which the Holy Ghost has by *Procession* from the Father and the Son. Being not from Himself as the Father is, who is the only *First Principle*, nor *begotten*, as the Son is, but *Proceeding* from both, as Holy Scripture declares, which speaks of Him as the Spirit both of the Father and the Son, and as sent by the Father and the Son. John xiv. 26, xv. 26.

Q. How is this doctrine expressed in the Athanasian creed?

A. "The Father is made of none, neither created nor begotten. The Son is of the Father alone, neither made nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding." For this is the Catholic Faith,; and "whosoever will be saved, before all things it is necessary that he hold the Catholic Faith." (Athan. Creed.) Which is as

much as is permitted us to understand of so mysterious a subject, but neither more nor less than the Church Catholic holds, and binds us to believe; and in deference to her teaching and authority, reason must submit, and bound her curiosity.

FINIS.

PRINTED BY R. CORNER, SOUTH STREET, WELLINGTON.